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Loras College, Dubuque, Iowa

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THE CATHOLIC EDUCATIONAL REVIEW

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John M. Cooper-Pioneer

By W. H. RUSSELL

The Catholic University of America

QUAINT, old customs, such as attaching place names, possess survival tenacity. The individual who, in the town of Rockville, Montgomery County, Maryland, attached the name Montgomery to the child John Cooper shortly after his birth in 1881 was, most likely, not prescient. Nevertheless John Montgomery Cooper became one of the country's foremost students of primitive customs. At the time of his death, May 22, 1948, he was head of the Department of Anthropology at The Catholic University of America. And people in many lands, of many races and creeds, felt a sense of personal loss at his passing.

Maryland was the scene of his early education. His ordination to the priesthood took place in Rome, in 1905, after six years of study there where he obtained the degrees of Ph.D. and S.T.D. What may be termed the first period of his career, during which time the characteristics that mark his life-work assumed form, covers the years that he was assistant priest at St. Matthew's parish in Washington, 1905-1918.

In a busy parish the ordinary duties consume the energies of most priests. Not so Father Cooper who, early in his life, learned the secret of organization of his time. Gifted with a sturdy constitution he could give the impression of being only an activist, for he was an expert tennis player. Actually the characteristics that soon emerged were those of the scholar, of the energetic searcher for facts. In him, the active life did not impede the spiritual and the scholarly effort. Later in life he was to assert that research can accompany the active life of the ministry. He was not talking theory.

The first proof of his assertion is that he accepted the University's invitation to add the burden of teaching religion to his duties as parish assistant. Thus began, in 1909, four years after his ordination, his forty years of service to the University. And his experience in the practical problems of a parish was to have a profound effect on the nature of the college religion

course that he was eventually to mold for future laymen and laywomen.

The second proof of his claim that research and parochial activity can be combined is seen in the fact that his reputation as an anthropologist was earned while he was engaged in parish work. He was a self-made anthropologist. The scholarly world of science had never heard of the name, John M. Cooper, before the moment that his sun dawned so unexpectedly and brilliantly in 1917 with the publication of his monograph on the South American Indian—*Analytical and Critical Bibliography of the Tribes of Tierra del Fuego*.

Such a scholar was too valuable not to have in full-time service at the University. Hence the second period of his career begins with his appointment as full-time instructor at the University in 1918. It is not clear whether the University was more interested in Father Cooper as a religion teacher or as an anthropologist. For many years he continued in this double role. The two fields are, in fact, closely related. More teachers of religion would add to their proficiency if they grasped the relationship.

Catholic University had been founded as a graduate school. Undergraduates were first admitted in 1905. Lectures were given to these undergraduates by theologians. Little thought had been given to a well-organized plan for teaching religion to these lay students. What we call today religion text books were at that time mainly translated theology manuals. Dr. Cooper began to study the situation. In 1913 his small, printed booklets on religion were given to the undergraduates. These proved too theoretical. He realized that the needs of lay students, their attitudes, and the American intellectual climate would have to be considered in any selection and arrangement of content for the college religion course. Patiently he gathered and classified student reactions to the course he was giving. Gradually he was settling upon his conviction that religion is "a life to be lived."

The peruser of the early files of THE CATHOLIC EDUCATIONAL REVIEW will discover the names of Shields, Pace, Cooper. The first was the founder of the magazine and he was to plan a grade-school religion course. Dr. Pace was to outline the high school field. Dr. Cooper held to the college field. In 1924 the

first of his now well-known *Religion Outlines for Colleges* appeared. These four volumes were the first attempt in the country, a pioneer attempt, to devise a college religion course suitable to the needs of the laity. They became the most widely-used college text books, and two of them were translated into Flemish in 1932. They have the faults of a pioneer effort. Many teachers find them difficult to teach, either because they demand much outside reading on the part of the teacher, or because the teachers lack the background to appreciate his anthropological acumen, or because they fail to see the value of his positive approach to the moral ideal and to unselfish love. His assignment of a large space to marriage has now become standard.

Dr. Cooper also saw, and too few educators have had his vision, that religion teachers need special preparation, for religion teaching differs in aim, content and method from the teaching of technical theology. Speculative intellectualism and verbalism were too prevalent in the classroom. He wrote that the aim of technical theology as seen in the manuals was "to illumine the intellect, not to move the heart. Its methods and content are therefore in fundamental respects different from those of advanced religion teaching for the laity. Such religious teaching must aim, not only at illuminating the intellect but also stirring up the emotions and moving the will, at building up as its primary purpose, not only a grasp of the truths of the faith, but also Catholic attitudes, habits, and lives."

Acting upon that conviction Dr. Cooper established at the University in 1930 the graduate department of Religion, and remained its head till 1937. At present the number of teachers who have had courses in the department reaches into the thousands.

Despite Dr. Cooper's foresight, many educators continued in the attitude that any one could teach religion. Dissatisfaction among students with poor teaching became vocal over a decade ago. Some educators, not acquainted with Dr. Cooper's efforts, thought the solution lay in giving the students the science of theology. Ironically, for him, they asserted that religion is not scientific. However, that flurry seems to have subsided, since forward-looking theologians are now demanding that the science of theology concern itself with life, with the spirituality

of people—a recognition of the position taken by Dr. Cooper three decades ago.

• • • •

Side by side with his concern for the enriching of the teaching of religion Dr. Cooper continued his anthropological activities. Anthropology is a twentieth-century science. For many years Dr. Cooper was the lone recognized Catholic authority in this country. He was President of the Anthropological Society of Washington, 1928-30, Secretary of the American Anthropological Association, 1931-37, and President of the latter group in 1940. In 1926 he founded the Catholic Anthropological Conference, and remained its Secretary-Treasurer till his death. In 1928 appeared the new quarterly bulletin of the Conference, *Primitive Man*, with himself as editor. Moreover, largely at his own expense, various monographs, containing material on the primitives from all parts of the world, have been published by the Conference. The Indians of northeastern Canada have been Dr. Cooper's specialty. Many of his vacations were spent among them.

The balanced judgment, as well as the astounding range of information of Father Cooper, was appreciated by a small group in all parts of the globe. What Father W. Schmidt S.V.D., was to European anthropologists, Father Cooper was to the Americanists—the man who represented Catholic scholarship at its best. Many tributes, from the foremost scholars in the field, of which the following are samples, poured into the University at the time of his death. From the University of California Dr. Robert Lowie wrote: "I myself have always seen eye to eye with Dr. Cooper on all vital points, anthropological and otherwise, and I feel that I have lost a personal friend as well as a highly esteemed colleague." A. L. Kroeber, for the present at Columbia University, commented: "His unique place will be impossible to fill. His loyalties were steadfast and complete." From Indiana University George Herzog sent this word: "I always had the greatest respect for his scientific integrity and accomplishments. But, I was equally aware in what a rare fashion these qualities of his were combined with a warm and sympathetic personality." Wrote Leslie Spier: "His quiet, calm yet firm manner, his cheerfulness, his balanced

judgments will always echo. . . . It leaves a bad gap for those of us who were lucky enough to be his friends. . . . Believe me, there isn't one of us who admired and appreciated him who won't feel his loss too. He still had so much to offer us all in friendship, wisdom and help." From Port-au-Prince Alfred Métraux, the world-recognized specialist on South American Indians, wrote: "Father Cooper was the closest friend I had in America and I had for him a deep affection—deeper no doubt than I was able to express. . . . As long as Father Cooper lived, I felt more secure in the orientation of my work and in the validity of my research. . . . In Father Cooper I admired not only the scholar, but the Christian gentleman he was. No one has brought me closer to the beauty and greatness of the Catholic Church than he who was gentle and firm, a believer and a liberal, a man of heart and courage. He was a great man, a great figure, and I am afraid our time has few men of his caliber."

The scholar is not always the first-rate teacher. Students who might fail to emulate Dr. Cooper's industry and scientific-mindedness nevertheless admired him as a teacher. A graduate student of ten years ago remarked: "I can still see his outlines on the blackboard." A generation of students came under his influence in the teaching of religion—at the University, at Trinity College, and at De La Salle College where Christian Brothers are prepared for teaching. His graduate courses in Anthropology drew many students, although the majority of them did not plan to make Anthropology their life work. He spent the first semester of 1948-49 at the University of New Mexico where he had been invited to teach. During the last two years here at the University the undergraduates were clamoring for him to give them courses in Anthropology.

The scholar is the lonely worker. It mattered not to Dr. Cooper that others sought public acclaim. Even when he was made a Monsignor he hid the fact. Very few knew that in the first world war he devoted more than a year of his life to important committee work, and during the last war he gave the same unpublicized effort. The truly scientific spirit had its embodiment in him. He possessed, what few of us exemplify, patience to obtain facts before judging. He was the man of meticulous exactness. His own statement: "The chief drive of

Anthropology today is for facts, more facts, and still more facts", is autobiographical. He was the foe of the faker, the foe of hasty generalizations and of pedantry. The discerning among those of his own Faith well knew his value. It was no secret around the University that Dr. Cooper was the hardest-working man on the campus. He had mastered the art of utilizing minutes, and at the same time he was always available for consultation, giving freely of his time. The day before his death he spent all morning in comprehensive examinations and all afternoon in committee meetings. The signature of John M. Cooper was the symbol of integrity, equanimity, scholarship, loyalty and the genuinely Catholic mind. While pioneering he remained human and affable, as his colleagues knew who twitted him on his quaint coat and love of ice cream.

Only the future can adequately assess the lasting contributions of Dr. Cooper. Certainly he was a living proof of the truth that there is no conflict between science and religion. Dr. Karl F. Herzfeld, while commenting on this aspect of his life, stated: "Strong in the conviction that truth is one, Dr. Cooper had sufficient confidence in the methods of science to push his investigations forward without fear of the possibility of a conflict". He maintained fidelity to the early university policy of emphasis on research. He was in line with the tradition here of concern for the social questions of the day. Interracialists are grateful to him for his stand against the myth of racial superiority. He is another link in the chain forged by Keane, Bouquillon, Neill, Shields, Johnson, Kerby, Moore, John A. Ryan—to mention only a few of those who integrated the University into American life. In the teaching of religion Dr. Cooper pioneered the shift, by his insistence on love of neighbor, toward the sociological aspects of religion. The present emphasis on Catholic Action parallels his rejection of mere speculative intellectualism.

The material which he gathered from missionaries in all parts of the world on such questions as race mentality, on belief in a supreme Being, on early monotheism, on sacrifice, on the history of religion, awaits the synthesizer. No teacher of religion can afford to be without his "Origin and Early History of Religion" (*Primitive Man*, Vol. II, July-Oct., 1929, or as revised in *The Missionary Academia*, Vol. II, No. 5, 1945), and "The

Scientific Evidence Bearing upon Human Evolution", (*Primitive Man*, Vol. VIII, Jan.-Apr., 1935). Theologians of the future will ponder his researches on perfect love, his insistence on the basic dogma of the Fatherhood of God, and on the fact that dogmas are incentives to the positive exposition of moral. Social workers still refer to his volume *Children's Institutions* as a model for methodology in research.

• • •

The Very Rev. Thomas Plassmann, O.F.M., President of St. Bonaventure College and internationally known biblical scholar, has been notified of his election to membership in The Gallery of Living Catholic Authors by Sister Mary Joseph, Gallery director.

Long recognized as an authority on biblical studies and religious education, Father Plassmann has made distinguished contributions in research and writing in each of these fields. His articles have appeared in a number of Catholic newspapers and magazines. He also is the author of several books. He has been president of the college here since 1920.

Sex Instruction in the High School

By V. Rev. FRANCIS J. CONNELL, C.S.S.R., S.T.D.

PROPER sex instruction should be regarded as an essential element in the training of every boy and girl. Common sense dictates that every human being has the right to know the nature and the purpose of his bodily faculties, at least by the time when they are beginning to function, and the right to receive sufficient guidance to enable him to treat those faculties in the manner ordained by the Creator. When this principle is applied to the generative faculty, the logical conclusion is that at least when a child is coming to the age of puberty he should receive sufficient instruction and direction about the sexual powers and inclinations that are developing in his body to help him avoid misusing his bodily organs and to care for them properly. And, with the passing of the years and the approach of maturity, he should acquire a deeper knowledge of his sexual faculty, particularly in reference to its use in marriage, the normal state of an adult. However, this instruction is by no means limited to biological facts; it must necessarily contain the moral principles laid down by the law of God relative to the use and the abuse of the organs of generation.

These norms regarding sex instruction are admitted by all Catholic theologians. They are in equal agreement that it pertains primarily to a child's parents to give him the requisite sex training. The matter involved is so delicate and personal that it calls for the highest measure of confidence and affection between instructor and pupil; and ordinarily this characterizes the relation between parent and child. It is quite evident, too, that normally the instruction of a boy should be given by the father, that of a girl by the mother. These points were clearly asserted by Pope Pius XII in an address given to Catholic mothers:

You will not fail to watch for and to discern the moment in which certain unspoken questions have occurred to the minds of your children, and are troubling their senses. It will then be your duty to your daughters, the father's duty to your sons, carefully and delicately to unveil the truth so far as it appears necessary, to give a prudent, true and Christian answer to these questions, and set their minds at rest. If

imparted by the lips of Christian parents, at the proper time, in the proper measure, and with the proper precautions, the revelation of the mysterious and marvelous laws of life will be received by them with reverence and gratitude.¹

In this same address the Holy Father brings out another important principle of sex instruction—that a child's questions on sex matters should be answered truthfully:

Do not give them wrong ideas or wrong reasons for things; whatever their questions may be, do not answer them with evasions or untrue statements which their minds rarely accept.

All this is the ideal. It supposes parents who are able and willing to give adequate sex instructions. But very often this ideal is not verified. Only too frequently it happens that parents give their adolescent sons and daughters no instruction whatsoever or very deficient and perhaps inaccurate instruction, either because they are (or think they are) incompetent to fulfil this parental duty, or because it appears too embarrassing or because they entertain the naive theory that ignorance is a guarantee of innocence. In consequence, it is safe to assert that a large proportion of the children in Catholic high schools are not receiving at home the sex instruction which is so necessary for them during their high school years. And the problem for Catholic educators and administrators of our high schools is: May sex instruction be given in our schools, and if so, to what extent?

This is a question that cannot be answered categorically. A number of distinctions must be made. First, if the parents request a teacher (or school administrator, such as the principal) to give an individual child such instruction, it may properly be given by him or her. A pastoral letter of the bishops of England and Wales, devoted to the subject of sex education, issued in 1944, considers this case:

Unfortunately, until parents are better equipped for their task, and do in fact carry out their obligations, there will always be some children lacking in the knowledge of those things intended by God for their own progress in virtue, and for the fulfilment of God's designs. But we do not admit that, therefore, the duty of imparting this knowledge necessarily falls upon the school-teachers. Teachers have no strict right to arrogate to themselves parental duties; if called upon by the parents to deputize for them in this delicate matter they may very properly do so.²

¹ *The Pope Speaks to Mothers*, C.T.S. of England.

² Cf. King, *Sex Enlightenment and the Catholic*. (London: Burns, Oates, & Washbourne, Ltd. 1944), p. 50.

Secondly, children who come to the age of puberty while they are attending a Catholic boarding school should receive the needed instruction from those who conduct the school. For, by the very fact that parents entrust their children to the authorities of a boarding school they implicitly delegate these latter to fulfil the normal parental duties when they are needed. It would be a fallacy for the authorities in question to argue that the child will receive the necessary instruction in the course of the summer vacation with his parents, when the youth may be greatly in need of that instruction six months previously. Sex instruction in the boarding school should be regarded as a normal feature of counselling, to be given by one of the nuns in a girls' academy, by a priest or brother in a boys' school.

Thirdly, even in a day school, when a child evidently needs instruction and guidance on matters pertaining to sex, especially if the child explicitly asks such assistance, the teacher may give it. The pastoral letter just quoted makes this statement:

There will, unfortunately, always be some parents who neglect their obvious duty toward their children and whose omissions call for attention by some one else. In such cases the teacher or experienced youth-leader, animated by Christian charity and having the necessary competence, may be the best person to make up the deficiency. But it is advisable that the approval of the parents should always be sought.

In explaining the biological factors of sex, the information should be given simply and clearly, without any air of mystery or clandestinity. The teachings of the Church regarding chastity must necessarily form a vital part of the instruction, and religious motives for treating the human body as God commands must be stressed. Above all, the efficacy of prayer and the reception of the sacraments as means for obtaining the necessary divine assistance to remain pure must be strongly emphasized. The young person must be taught to perceive the vast difference between a temptation and voluntary consent.

The instruction to which we refer is to be given privately. Group sex instruction is likely to result in dangerous discussion among the children; furthermore, since different children call for different forms of sex education, the personal, intimate treatment of this subject with an individual boy or girl is the only way in which the desired results can be obtained. Hence, the teacher or school counsellor who believes that the instruction

of a child is called for in one of the cases mentioned above must do it privately in circumstances which will give the young person full assurance that anything he says will be kept strictly secret.

However, this does not mean that all references to sex must be avoided in the high school classroom. Indeed, it is impossible to teach properly certain things that surely should be taught in a Catholic school without such references. These references and explanations are not sex instruction in the strict sense; nevertheless, they will naturally enhance the knowledge of the pupils on matters connected with sex, such as the Sacrament of Matrimony, the miraculous mode of the Incarnation, the sixth and ninth commandments.

Presupposing a measure of adaptation to the particular circumstances, such as the location of the school (whether urban or rural), the home conditions of the majority of the pupils, their race and nationality, etc., the following general rules in regard to the teaching of matters involving sex in the high school would seem to be acceptable norms:

1. In the higher grades it can be taken for granted by the teacher that the pupils are aware that sexual intercourse is the essential element of conjugal rights. Hence, there is no need to be reticent in treating of matters that can be understood only by one who is aware of this fact. For example, in these grades it would be the perfectly normal thing, in the treatment of the sixth commandment, to explain that fornication means the sexual union of one unmarried person with another unmarried person. In fact, this is the explanation given in the Baltimore Catechism, No. 3, recently issued with episcopal approbation (Q. 256). Again, such expressions as "sexual pleasure", and "sexual appetite" are perfectly proper in the high school classroom as the same Catechism indicates. In a class of boys there would be no objection to the use of the term "masturbation" or "self-abuse" by the teacher; and if he thinks it is not understood by some, he can explain that it means the arousing of full sexual pleasure by actions with oneself, and that it is always a mortal sin.

In explaining the preservation of our Lady's virginity during the birth of Christ it should be pointed out quite clearly that the membrane which is ordinarily ruptured on the occasion of

sexual intercourse, and which naturally could not remain intact during childbirth remained unbroken in the case of the Mother of God. If this is not adequately explained, how can the pupils understand the full significance of the beautiful doctrine of Our Lady's perfect virginity? For a Catholic high school teacher to balk at explaining this point in a high school class would be an indication of unjustifiable prudishness.

2. In the senior high school class the instruction on Matrimony, though it should not involve intimate details about sexual intercourse, should surely contain an explanation of the ends of marriage, as well as sufficient instruction regarding the sins that violate the holy state of matrimony, such as adultery, contraception and abortion. I hope that no one would object to the reading of the Encyclical on Christian marriage by high school students; yet this Encyclical is quite explicit in its treatment of these matters.

3. The grave malice of sins of impurity must be emphatically asserted, and that in terms that will be intelligible. The teacher should not lay too great stress on the physical evils likely to result from such sins—first, because it is easy to exaggerate in this matter, and second, because with Catholics the first motive for avoiding sin should always be of the spiritual and religious order. Young folks desire definite statements without too many distinctions, although at times a correct answer to a question cannot be given without a distinction—for example, "Is kissing always a mortal sin?" But when there is question of something which is almost always a grave sin—even though there might be rare exceptions—the teacher should simply state that this action or custom is ordinarily a mortal sin. Thus, I would not hesitate to make such a statement if asked about the sinfulness of "necking" or "petting" or "steady company-keeping" by high school students.

4. Nothing should be said which might imply that sex in itself is something degrading or shameful. The religious teacher, who has herself chosen the higher state, must be on her guard against any implications of this nature. She must remember that the majority of her pupils will one day marry, and that her objective is not only to protect them from abusing their sexual powers in the present but also to guide them toward using them properly in the future. It should be pointed

out that the use of the sexual organs by a husband and wife in the way intended by God is a noble and meritorious act.

5. In speaking of temptations against purity the teacher must not give the impression that the preservation of perfect chastity is something extremely difficult. However weak human nature may be in this matter, Catholic boys and girls must be reminded that with the aid of prayer and the sacraments they will not find it too hard to be perfectly pure. To the admonition to make use of supernatural means can be added the advice to use natural means, such as the absorption of the attention in some useful occupation when one is molested by temptations.

The youth of our day, as a group, are manifesting an alarming attitude toward sex. Catholic educators, however, must not on this account compromise a single iota on the ideals of purity they propose to our boys and girls. At the same time, Catholic educators must bear in mind that knowledge of sex matters is not derogatory to the highest ideals. It is true, mere knowledge of the biological features of sex is no help to chastity; but such knowledge joined to the motive for cultivating purity furnished by the Catholic Church will prove to be a great help toward keeping our boys and girls clean of heart.

A cerebral palsy center which will provide speech, hearing and muscular training for children with spastic paralysis will be opened in the fall of 1949 at Bowling Green University in Bowling Green, Ohio. Founded jointly by the University and the Ohio Society for Crippled Children, the center also will be used for observation and practice-teaching by students in speech and hearing therapy.

1) those who are seriously suffering for the immediate future
and develop full, complete Cerebral palsy. They may be
subsequently seen in the course of continuous growth and
development. 2) those who seek to be
helpful with the society in which they live and especially

The Religion Survey

By SISTER M. DENISE, O.S.F., M.A.

Commission on American Citizenship

The Catholic University of America

THE purpose the Staff members of the Commission on American Citizenship had in sending out over 3,000 questionnaires to a variety of types of Catholic high schools throughout the country was to discover the students' point of view regarding the personal and social educational needs in their lives, and to determine whether or not in their opinion those needs are being met by the education they are now receiving in their Catholic schools. Due to the perfect cooperation of principals, teachers, and students, there is no doubt but that this objective has been realized in a manner far beyond our most sanguine hopes.

An analysis of the responses is of little value unless it is followed by a realistic interpretation of the findings. What does this varied sampling of our American Catholic high schools, scattered from coast to coast, from Canada to Mexico, teach us teachers? A few statistics on the project will supply the frame for the picture.

Of the 29 four-year high schools cooperating, 13 are boys', 8 are girls' and 8 are co-educational. Of the 3,132 students who answered the questionnaire, 53 percent are boys (1,657), 47 percent are girls (1,475). Of the total, freshmen number 269 (70 boys, 199 girls, 8 percent); 581 are sophomores (268 boys, 313 girls, 19 percent); 1,016 are juniors (531 boys, 485 girls, 33 percent); 1,266 are seniors (788 boys, 478 girls, 40 percent).

If one were to classify these 3,132 students according to the general nature of their problems as set forth on the questionnaires, each student would fall into one of two categories: 1) those who are anxiously searching for the immediate forms within their school and parish through which they may express and develop full, complete Christian living, a happy, positive, supernaturally secure life, capable of continuous growth and free from the poison of secularism; 2) those who seek to be identified with the society in which they find themselves and

yet keep out of serious sin. Practically all of the students in 3 schools and a sparse sprinkling of boys and girls in the other 26 schools belong in the first category. The great majority of those answering make up the second group. These latter seem to have acquired that negative outlook characterized by the idea that the primary purpose of life is to stay out of mortal sin—one wonders if they think of citizenship as keeping out of jail—and have not yet discovered the techniques necessary to accomplish this while "having a good time" according to the secular patterns of their communities.

As a group, the students of certain schools display a smugness that is truly pathetic. One feels that they, more than any others, are in deadly peril, since they have not yet discovered that there is a conflict between the ball and the cross.

Very many, for want of a positive Christian program of living, such as that offered by the Y.C.S. Catholic Action cell, are tormented and bogged down by sins of the flesh, habits so long established that the youngsters, boys in particular, are at the point of deciding that such conduct is "natural" and cannot be avoided. In all honesty it must be admitted that the composite picture is not a lovely one. A youth, often improperly trained in physical fitness as well as in moral virtue, frequently shows, all to plainly, the results of his misconduct. His appearance may alienate him from those more fortunate companions who could help him by their better example. He goes through phases in which he can be given help, if only those in authority over him know his symptoms. The myriad expressions that fleet across the troubled, sensitive face, ranging from the wistful "I hope," through the plaintive "It's hard," and the discouraged "I tried," to the brazened "So what?", alert the mind and grip the heart. The general air of insecurity about this confused youth evokes sincere and complete sympathy and brings home to the realist the overwhelming responsibility of today's Catholic educator. His task? To build Christians in a post-Christian world, to nurture the leaven that is to raise the mass of society and restore it in Christ. His tools? Prayer, sacrifice, the grace of God, and the sound and powerful educational resources of the Church that was commissioned by the Son of God to teach all nations.

While the questionnaire explored all the areas of human liv-

ing through the four basic relationships, it was focused on the adequacy of the religious education our students are receiving to meet the exigencies of American life today. Is a graduate of our schools "in condition to face and to overcome the difficulties and to correspond to the demands of the time in which it is his lot to live,"¹ we asked ourselves—and the students? The students' answer is definitely in the negative. The reason? Because there is no application of the "theory" (note the term they use for dogma) learned in religion class to everyday living. "All I ever learn in religion is religion. It has nothing to do with my problems."

From a detailed and careful study of the students' responses, immature as we recognize them to be, and from personal experience with our remarkably fine young people and the baffling situation they face in their attempt to live sane, happy, satisfying Christian lives in modern society, we believe that the crying need in Catholic secondary education is for those responsible for the religious education and spiritual formation of these young members of the Mystical Body to re-examine their goals in the light of what Our Holy Father has so recently termed the "difficulties" and the "demands of the times." Just what should the end product of our Catholic American high school be in order that he may not just survive, but may carry on Christ's work in today's world? (Survival lies in a positive program.) What specific equipment in the way of understandings, attitudes, appreciations and habits does he need to live a normal Christian life in his world, find happiness, give glory to God, and attain his eternal destiny?

In setting up moral and spiritual perfection as the "crown" of all Catholic educational objectives, the late Dr. Johnson pointed out that

we achieve our full stature as human beings not by living on the fringes of goodness, but by striving to become as good as we possibly can. Not a perfunctory respect for the letter of the Law but a complete dedication to its spirit is our obligation if we are to become all that God expects of us.²

¹ Pius XII, Radio address to the Inter-American Congress on Catholic Education at La Paz, Bolivia, October 18, 1948. *The Catholic School Journal*, Vol. 48, No. 10, December, 1948, p. 333.

² George Johnson, *Better Men for Better Times* (Washington, D.C.: The Catholic University of America Press, 1943), p. 31.

As has been previously noted, this "complete dedication" is conspicuously absent from the thinking of the great majority of the students sampled. Their lives seem to be ordered to self, whereas

The ultimate perfection of human beings is acquired by living a godly life—that is to say, by living a life in conformity with God's Holy Will.⁸

In their 1948 Statement, our American Hierarchy declared that To combat secularism, the individual Christian must get the full vision of Christian truth.⁴

Father Murray, after an exhaustive exploration of the religious educational needs of the modern Catholic layman, is convinced that this appeal [of the world, "a total and generalized way of life, an all-pervasive mode of thought, affection, sentiment, action"] can only be met successfully by the creation of a counter-spirit, generated by a vision of the whole Christian truth about God, man, and the world, which in turn generates a victorious sense of the uniquely salvific value of faith. Only this vision and this inner experience can fortify the spirit against infection from our secularist environment. What it needs is solid nourishment, and exercise in the full-orbed sun of Christ, the Light of the World; medicine, minor surgery, isolation, and the careful application of little apologetic "band-aids" here and there will not suffice.

Moreover, one cannot emphasize too much the fact that the challenge flung to Catholicism today is radical and total. It comes from rationalism and sentimentalism in the intellectual order, from naturalism in the moral order, from statism in the political order, and, in the social order, from laicism, communism, and national socialism. Furthermore, over against us there stand not merely coherent and articulated systems of thought, but ardent, militant ways of life—what the French call *mystiques*—each animated by a powerful interior dynamism, and each making total claims upon, and promising total salvation to, the human person and human society. Even our particular American brand of laicism or secularism is such a *mystique*, the more dangerous because of the quietness, brotherliness, and even good humor with which it murmurs incessantly into millions of ears in hundreds of places—office and shop, school, press, stage, dining room.

In this situation, our tactics should be clear. To a radical and total challenge, one must fling a radical and total answer. To a complete system of thought one must oppose another system of thought, even more unitary, coherent, articulated. Against an all-devouring *mystique* one must turn the full force of another *mystique*, whose inner dynamism is still more

⁸ George Johnson, *Better Men for Better Times*, (Washington, D.C.: The Catholic University of America Press, 1948), p. 31.

⁴ "The Christian in Action", Statement of the Bishops of the United States, 1948, p. 1.

triumphant and whose engagement of the whole man is still more imperious.

This, I think, is the uniquely important contemporary form of apologetic.⁵

Data furnished by the questionnaires verify beyond dispute the validity of Father Murray's contention. Without doubt, the center of our students' lives—and therefore of our teaching—needs to be shifted from the negative to the positive; from a desperate attempt to merely hold on to a dynamic drive to go all the way; from self to God. Where begin?

We all know well the ideal set before Catholic teachers the world over by the late Vicar of Christ. The lines are as familiar as our prayers: "The proper and immediate end of Christian education is . . . to form Christ Himself in those regenerated by baptism." What specifically does this mean? Even a cursory examination of the Gospels shows that Christ's primary purpose, the main drive in His life, was the accomplishment of His Father's Will, the completion of the work He had come on earth to do. To give this outlook to our students is to form Christ in them. "Put ye on the mind of Christ." As members of Christ they too have a task assigned by their Father which must be "finished," a baptism by which they must be baptized. Consistent striving for the attainment of such a goal would lift their lives above their pagan environment and develop that wholesome personality they themselves so ardently desire, a personality patterned on the youthful Christ, with His perfect poise, steady eye, modest assurance, every word and act manifesting controlled freedom born of definite purpose, the fulfillment of His Father's Will. To realize this fulfillment today, the student must become familiar with the Church's apostolate, find his place in it, and acquire the knowledge and techniques necessary to carry it on.⁶

It must be understood that this knowledge and these techniques are not the ability to present a few stock arguments to defend the faith. The day when that means was effective if it

⁵ John Courtney Murray, S.J., "Towards a Theology for the Layman," *Theological Studies*, Vol. V, pp. 351-52. These articles should be read by every teacher of religion, Vol. V, pp. 43-75, 340-376.

⁶ To avoid confusion, let it be understood that apostolate here means the whole mission of the Church in which the contemplative life is the highest form of service.

ever was, is long past. Preparation of the layman today, as Father Murray sees it,

must have a characteristic and conscious orientation towards the development in the student of a completely Christian personality, imbued with the total ideal of a Christian lay life, and dedicated to the full vocation of the contemporary Christian man.⁷

To fill the mind with information and neglect to exercise the will and the whole man in accordance with the knowledge gained is to leave the raised bread unbaked, the used film undeveloped; it is to abandon the process of education at the half-way mark. The modern apostolate lies in the realm of *charity* and will take the form of the daily practice of the spiritual and corporal works of mercy, a genuine Christian sharing of one's possessions whether spiritual or material with one's fellowman, whoever he may happen to be. Necessary collaboration between school and parish must be worked out, possibly through a junior Saint Vincent de Paul Society, Ladies of Charity, or other parish organizations, in order that a religion class laboratory may be provided for these fledgling Christians. On graduation, the student should move into the adult group much as an apprentice in a trade, on completion of his training, takes his place among the journeymen. Cooperation in full Christian living between high school students and married couples is now a reality among the Milwaukee Catholic Action groups.⁸ Each parish should develop its own plan to meet its peculiar needs and circumstances.

The genuine apostolate of the Church has as its soul the true Christian spirit. Forty-six years ago Pope Pius X declared that the "primary and indispensable source" of the "true Christian spirit" is "active participation in the sacred mysteries and in the public solemn prayer of the Church."⁹ As a group, we school people have not yet heard that message. The few who have listened and tried to prepare their students for such participation know what up-hill work it has been because the majority of their confreres *would not* hear. Since there can be no substitute for the *source*, a persistent ignoring of it has resulted and

⁷ Murray, *op. cit.*, p. 344-45.

⁸ Cf. *Vicent*, Easter, 1949, pp. 17-19.

⁹ Pius X, *Motu Proprio* on Sacred Music, 1903.

must continue to result in failure to realize the first and primary aim of our efforts, the aim that justifies our existence.

However, very often, as the questionnaires so clearly indicate, worthwhile outcomes produced in this area by the school have been negated by the parish that is fifty years behind the Vicar of Christ. It is quite obvious that here, also, there is definite need for cooperation between the high school and the parish to insure sane and adequate education in the Liturgy through opportunity to put into practice what is learned in formal classes, in order that active participation in the sacred mysteries may, in reality, become the source of the true Christian spirit among our Catholic American youth.

Another factor that can hardly be ignored in our educational planning is the status of the Church in the world today. Without doubt She is re-entering—has re-entered in many countries—early Christian times. Those outside the Church seem to recognize this truth better than we.¹⁰ Surely certain changes need to be made in our school programs to meet this imminent exigency.

To summarize, we have claimed that the challenge offered to Catholics today is radical and total; the answer must be the same. Our students must come to realize that sanctity is not merely "something for aged people." We know that the Church is facing experiences similar to those of early Christian times and that our youth must receive a special preparation "to face and to overcome the difficulties and to correspond to the demands" peculiar to these times. It has been suggested that such preparation consist in the carrying out, under the direction of the school and the parish, of a positive, "all-out" supernatural program of life that will be nourished by an intelligent and appreciative participation in the Liturgy, the source of the true Christian spirit, and expressed in an expert, daily use of mastered modern techniques of the Church's apostolate. In a word, our religious education must be directed to producing, not pseudo-theologians but understanding, loyal Christians who appreciate

¹⁰ Cf. *Time's* report of Cardinal Mindszenty's trial. As a vehicle for his story, the journalist used the Cardinal's titular church in Rome, "Monte Celio's 5th Century rotunda of St. Stephen, the first martyr," and employed as illustrations frescoes found there of the early persecutions. "Foreign News", *Time*, February 14, 1949, pp. 28-32.

the treasure hidden in their field and are ready to sell all else to preserve it. Educational planners cannot afford to forget that it is the *Gospel* that the Church has been mandated to preach to every creature.

It goes without saying that throughout this program, certain definite outcomes in the form of understandings, attitudes, and habits should be kept in mind. Each faculty should draw up its own objectives. Any such list would undoubtedly include:

- A knowledge of and personal devotion to Christ; Christianity is essentially the love of a Person.
- Dependence upon God as a Father and complete dedication to His Will, with Christ as Model *par excellence*.
- A realization of the chasm between a Christian and a non-Christian, or an appreciation of supernatural life—a much easier task in the early days than in our post-Christian times.
- A sense of solidarity with fellow Christians, stemming from an understanding of the Mystical Body, its nature and function.
- A realization that charity, which to live must be active, is the bond of perfection among Christ's members.
- A determination to grow in charity through prayer and the sacraments and its practice toward all at all times.
- An understanding of the Liturgy and an appreciation of its power to nourish Christian life, personal and social.
- A conviction that it is the Christian's obligation and privilege to share his possessions, spiritual and material, with those less fortunate—"Freely you have received, freely give."
- A right understanding of the reward exceeding great guaranteed here and hereafter for fidelity to Christ.
- An understanding and appreciation of the key position given Our Lady in God's plan and our need for her.
- A change in the orientation and content of the religion program would result in a change in the method of presentation—to the great delight of the students. Methods used in religion class received the severest criticism on the questionnaires from both boys and girls. Coverage of the textbook and memorization for tests would give way to class discussions, study clubs, cell meetings, and projects in charity that would be part and parcel of everyday living. Students who asked questions in an attempt to apply their knowledge to their daily conduct or personal problems would no longer be "scolded for delaying the class."

In regard to the moral aspect of religious education, the concern manifested on the questionnaires by upperclassmen, both boys and girls, over the moral instruction and guidance of underclassmen, especially freshmen in matters of sex, throws light on an admirable facet of the characters of these young men and women about to pass out of the students status. Freshmen through seniors are convinced—the strength of the conviction increasing with the grade level—that in morals, ignorance *invites* trouble. *Present policy is not meeting imperative needs in this vital area.* As Father Haley states in his very excellent and timely book:

Youth is not wicked; it is only misguided. That it is misguided is due to the culpable negligence of those entrusted with the responsibility of their Christian training.¹¹

Problems in fields closely allied to religion came into the lime-light through the questionnaire. In general, the students feel they have not been prepared for family life. They resent this unfortunate situation, saying they would prefer not to enter marriage "dumb." Since so much time and effort are given to their preparation for the office and college, they feel that grave disorder has crept into the scale of values behind the planning in their schools. They beg that first things be restored to first place.

Besides the deep spiritual preparation they realize they need to make a success of Christian marriage—in many cases among the older students a real terror of the divorce court is evident—they ask for an opportunity to learn the practical arts involved in homemaking. The girls mention budgeting, cooking, sewing, child care, and home decoration. The boys would like budgeting, skill in the use of common tools, fundamental knowledge in carpentry and electricity, and enough psychology to give a basic understanding of girls. The vast majority believe that the senior year is too late to begin getting them ready for their life work: Christian parenthood.

The students' anxiety over their unpreparedness in this all-important field is shared by thinking youth leaders throughout

¹¹ Joseph E. Haley, C.S.C., *Accent on Purity*, (South Bend: Fides Press, 1948), p. 5. It is to be hoped that this book will have been read by every Catholic elementary and high school teacher before next December. It is truly a *must* for all, but especially for principals and those who teach teachers.

the country. In his summary of a sectional meeting on the cultural and athletic phases of the Catholic youth program at the Second National Conference on Catholic Youth Work held in Washington last April, Very Reverend Monsignor James Grady of Augusta, Georgia, stated that unless parent leadership can be re-established in the home, all the youth work in the world is doomed to failure. We teachers have the future parents before us five days a week for nine months each year. What provision do our school programs make for the direct preparation of young men and women for their God-given life work? The high school workshop at Catholic University June, 1948, was on curriculum. There was a section offered on preparation for family life. The record stands that not one Catholic teacher in the United States registered for that phase of the workshop.¹² Yet, so distorted are the students' notions of marriage and family life—which they claim is not discussed until senior year and then only in the vaguest terms—that they question the possibility of being pleasing to God in the married state. That it is meant to be a road to sanctity is incredible to them. The fact that, in reality, marriage is the Will of God for students, the state in which, shall we say, eighty percent of them must glorify God and work out their salvation, does not seem to occur to us teachers.

On the other hand, both boys and girls resent the innumerable lectures they receive—nagging, they call it—concerning religious life. Unless a student seems to be a likely prospect for the community or the priesthood, they say, he or she does not rate. Without doubt, the paucity of religious vocations among our naturally generous young Americans and certainly our lack of lay leadership can be traced to this unfair, short-sighted, and truly tragic condition.

This and the marriage attitude are two aspects of the same evil: a distorted idea of vocation in general. Besides offering an adequate counseling program, if we were to foster in each and all of our students a personal relationship with Christ and give them to understand that He has a definite place for them in His work, that if they develop an intimacy with Him He

¹² It is true that there was a workshop in progress on family life which was attended by a handful of educators, but their purpose was not to discuss preparation for family life as part of high school curriculum.

will lead them into the state for which He has fitted them and in which they will find their own true and lasting happiness, those selected would be ready to listen to His call to the "high road" and answer gladly; while those called to Christian marriage would understand the high dignity of their exalted station—the living symbol of the union of Christ and His Church—and live up to their holy vocation. Sometimes one wonders whether we teachers, in many instances, do not furnish insulation rather than inspiration between Christ and His young members. There is desperate need for us to see the Mystical Body *as a whole* and to understand the relationship of one part to another and of all members to the Head. The correct notion of the three states of life as the different means by which Christians work out the first and great vocation entered into at Baptism through incorporation into Christ should be taught and continually clarified from first grade through university.

Closely related to the question of vocations is that of the guidance furnished by our schools. Hundreds reporting feel the need for a definite guidance program under the direction of a trained counselor. Life is so complex that they would be grateful for the services of an expert to help them find their way through the maze. An appreciation of the sacrament of Penance as the life-saver after shipwreck and a source of divine direction fairly pulses through the answers, so deep and real is it. Some, however, have found no one to whom they may put their questions, to whom they may show their wounds.

This is the story recorded on the questionnaires. Many serious problems call for immediate attention. Besides remedial work in the areas suggested here, there is a need for a complete re-orientation and re-organization of the Catholic secondary curriculum to meet the varied educational needs of our students.¹⁸ The complete high school program must be re-thought through in terms of the development of integrated Christian personalities, the formation of young men and women who will habitually make the proper response to life's values the Christian

¹⁸ Cf. Sister Mary Janet, S.C., *Catholic Secondary Education*, (Washington: N.C.W.C., 1949), chapter 18, pp. 128-140, for a discussion of re-organization of curriculum.

See also, Brother Louis J. Faerber, S.M., "Are We Victimizing the Non-Academic Pupil?" *Catholic Educational Review*, Vol. XLVII, No. 4, April, 1949, pp. 252-257.

way, the production of trained "branches" who know and live the privileges and obligations of their Christian vocation. But, as one junior observed, it takes more than a religion course to develop an integrated Christian personality. Each field of knowledge will have to make its contribution, according to the abilities and circumstances of the individual student, to this primary general aim. Some zealous and realistic pioneers, realizing this, have recently broken trails through American educational underbrush. The four-year required course in preparation for family life offered by Presentation Academy in San Francisco and the new volumes, *The Christian Impact in English*,¹⁴ prepared by the School Sisters of St. Francis of Milwaukee are courageous and technically excellent efforts to gear education to the student and his needs for "life adjustment"—natural and supernatural. There is "freedom for the brave," even in education—the freedom of the children of God. While the Commission on American Citizenship is building high school curriculum that will complement the elementary volumes, *Guiding Growth in Christian Social Living*, experts in the field, following the good example of the trail-blazers noted above, can make valuable contributions to the solution of the multifarious difficulties inherent in Catholic secondary education today, some of which have been unearthed by this questionnaire. In answer to our request the students, in presenting their viewpoint as their share in the effort to build "better men for better times," have been forthright, generous, and supernaturally practical. Can we, who are charged with the care of Christ's precious flower and fruit, be less courageous?

¹⁴ Sister M. Rosenda et al., *The Christian Impact in English* (2 vols.), (Milwaukee: Seraphic Press, 1949).

International Understanding Through Visual Media

By SISTER MARY LILLIAN, O.S.B.

MANY men seem to feel that the means to reach international understanding must be both speculative and practical. Ideas are the font of action, hence society looks to the philosophers of today for an application of the best in the philosophy of the past to the needs of the present and future. The difficulty rests in disagreement concerning ultimate goals. The problems of United Nations Educational, Scientific, Cultural Organization are strikingly similar to those of the Third Committee of the General Assembly of the United Nations debating the Draft Declaration of Human Rights. After seventeen days' discussion the Committee had voted on only two of the twenty-eight articles.

Count de Wiart of Belgium made a point of the fact that while Article 27 mentioned man's duties to the community, no mention was made of his duties to his neighbor, his family or himself, and he added, in dealing with that subject, mankind has as yet been unable to improve upon the Ten Commandments, the corner stone of which was "Thou shalt love thy neighbor as thyself."¹

We continue to look for practical means to disseminate truth in terms intelligible to people everywhere while we scarcely can hope that these same people will recognize truth. We ask men to understand each other when they cannot understand themselves. If such considerations had led Pearl Buck to call world unity "a pair of words floating in a vacuum" we might have been inclined to agree.² Yet what good defeatism? There is one institution, nineteen and a half centuries old, which draws on the loyalties of its members everywhere. What suggestion has it to offer a world which needs a basis for "action in the development of laws, the enforcement of which can guarantee the fundamental rights of all mankind, and thus give the world the peace which allows for cultural differences, allows for

¹ *United Nations Bulletin*, Vol. 5 (November 1, 1948), p. 861.

² Pearl Buck, "The Meaning of World Unity," *Films for International Understanding*, Curriculum Service Bureau for International Studies, Inc. (New York, 1947), p. 6.

change, allows for the encystment of the recalcitrant, and which can be lasting."³ Indeed that the Roman Church guards abundant, practical means to produce and nurture peace, is a fact that has been repeatedly demonstrated in history. And not only does the Church possess these means but she has through the ages used what we are inclined to regard as modern methods of disseminating them. Five centuries before Saint Thomas Aquinas demonstrated that the eye is man's most potent faculty, the Councils of the Church condemned the charge against images.

Why was all this argument about so simple a thing as images? Why was the Church so stubborn about the whole thing; would it not have been much simpler for the Church to renew the Old Law prohibition against images and stop all this violence?

Well, there was first the matter of truth. The Church may surrender, in fact has surrendered, territory, wealth, power, but not truth; for the last bit of truth is more important than all the safety, security, peace, and beauty to be found in the world. Then, too, there is the very purpose of images as a more sufficient reason for the stubbornness of the Church. These are the tools of the little ones, the script that can be read by the most unlettered of men.⁴

Passing from the argument about visual learning in the Middle Ages to that of visual learning in an Atomic Age, we assume that the basic problems of human life have not changed. The common needs and aspirations of man throughout time have always included food, shelter, love, happiness. What greater service can one man render another than to teach him how to secure these? "No nation is likely to exhibit more of a neighborly spirit in international relations than is practiced within its own borders among its own citizens."⁵

At the semi-annual meeting of the Department of Audio-Visual Instruction of the National Education Association, February 1948, Charles A. Siepmann, Professor of Education, New York University, said:

All of us in our degree are conscious that the machine shop of education needs retooling, that both the matter and the manner of teaching need radical revision to make education

³ Floyd E. Brooker, "UNESCO, An Organization for International Understanding," *ibid.*, p. 20.

⁴ Walter Farrell, O.P., *Companion to the Summa*, Vol. IV (New York: Sheed & Ward, 1942), pp. 128-29.

⁵ Everett C. Clinchy, "Objectives of International Cooperation," *Films for International Understanding*, Curriculum Service Bureau of International Studies, Inc. (New York, 1947), p. 13.

relevant to current needs. These are revolutionary times demanding of us revolutionary thinking. In our schools, as in our society, we see evidence of our success in training people to harness the forces of nature to the needs of man. We are expert technicians. In our schools as in our society, I think we also see evidence of our signal failure to harness our own wayward and willful natures to the common good. Our competence has outstripped our conscience. We have become worshippers of means while losing sight of ends. Education, I suspect, is going to fail us if it continues to subordinate conscience to competence. To reverse the process involves our concentrating on the achievement of two goals.

The first of these is to recreate faith in what we call democratic process . . . inculcate in children a dominant desire to better human relations or, if you will, to reduce man's continuing inhumanity to man. . . .

The second objective is to relate such endeavor to the international scene, to show that it has global, not purely parochial implications. . . .

It so happens that the resources of audio-visual education are peculiarly apt for the achievement of these two objectives. Knowledge of people—what they look like, how they live—and likewise knowledge of human relations—how people behave to one another and why—not only lend themselves to, but in some degree depend upon, visual portrayal. . . .⁶

Present day audio-visual media is considered so important in mass education as to merit a special Film Board within the United Nations organization. This Board "composed of representatives of United Nations and the specialized agencies, was set up to coordinate the stimulation, production, and distribution of films and visual material to establish joint services in this field for its members."⁷ So practical are the services of the United Nations Film Board that obscure teachers like ourselves need only write the United Nations Films and Visual Information Division, Lake Success, New York, to obtain without cost filmstrips on such vital topics as Atomic Energy-Problem of International Control, with commentary in English, French, or Spanish. Too few teachers, and the term includes everyone whose business it is to instruct, formally or otherwise, have troubled to correlate with their objectives effective visual tools of communication, remembering that the eye is man's most potent faculty for producing that mental stimulus which may, and often does, result in understanding.

⁶ Charles A. Siepmann, "Application of Mass Media to Problems of Education and World Peace," *Proceedings DAVI Conferences, 1948*. Nat'l Ed. Assoc., Washington 6, D.C., p. 7.

⁷ "United Nations Film News," *United Nations Bulletin*, Vol. 5 (October 15, 1948), p. 840.

Monsignor Felix Pitt, diocesan superintendent of education in Louisville, Kentucky, attests from personal observation the fact that a remarkably large number of movie projectors were unearthed in devastated Germany following World War II. There is reason to believe that this accounts in part for the deep and effective influence wielded by the Hitler regime on German youth. Quite logically we ask—why not use the same means to produce more desirable ends; keeping in mind that we must be adult in our appraisal of ourselves and other people. Films must tell a true story; or else nothing we say will be believed. Instead of Hollywood stars and stereotypes we might experiment with authentic films of our own and other lands. When the National Catholic Rural Life Conference, for instance, finds that Janet Kalven of the Grailville School, Loveland, Ohio, has succeeded in impressing local women with "The Task of Women in the Modern World" there is at least the possibility that other women might appreciate her long range, convincing point of view. Pertinent to this is the report of Reverend Edward B. Rooney, S.J., Executive Director, Jesuit Educational Association, and delegate to UNESCO's Utrecht Conference on Higher Education.

From my observations in Mexico and Utrecht, I have a feeling, shared, I think, by other American representatives at Mexico City and Utrecht, that our dual system of public and private education in America is not too easily understood by many foreigners. Perhaps this is just a particular example of the many aspects of American life and liberty not too readily grasped abroad. But the point I would make is this: it is the duty of Americans who represent us at those international conferences, first of all, to realize the value of our traditional system, and then to see to it that no action of an international agency will be detrimental to the good of that system. So many of the countries represented at such international conferences have educational systems that are dominated entirely by centralized agencies, e.g., ministries of education, that governmental control of education is just taken for granted by them. Perhaps our association with educators of other countries may help to spread the doctrine of freedom of education. In any case, we cannot afford to let the influence of less desirable systems weaken our own.⁸

In this business of producing films that are expected to be potentially productive of international understanding the basic treatment obviously depends on the pre-disposition of the pro-

⁸ Edward B. Rooney, S.J., "The Utrecht Conference on Higher Education," *Nat'l Catholic Educ. Assoc. Bulletin*, Vol. XVL (November 1948), p. 19.

ducer. For example one producer might use actual on-the-spot photography to convey an idea, as was done in the film **MAN, ONE FAMILY**, produced by Julian Huxley and distribute by British Information Service. In this documentary film an attempt to illustrate the equality of men is made through a realistic approach. In contrast there is the film called **BOUNDARY LINES** produced for International Film Foundation by three members of the Julien Bryan staff. Intercultural cooperation is again the objective but it is approached by way of general abstract ideas made evident through animation and a very effective musical background. It is discussion-evoking and promotes a desirable type of propaganda. **THE BROTHERHOOD OF MAN** is intended to promote intercultural understanding through the cartoon approach. It is interesting to note that the Film Council of New York has championed its use while the New York school libraries have rejected it.

Floyde Brooker's remark concerning what he calls the "ego envolvement" to substitute "audience participation" furnishes mental stimulus when previewing these films. In evaluating them we ask—has the producer been objective or subjective? Who financed it? Is it sponsor influenced? What will be the probable outcome of its distribution on an international scale? Indeed this is a serious business and one which Catholic education might well consider with introspection, especially as the non-theatrical 16mm films are the last of the so-called mass media susceptible of popular control. Glen Burch, Executive Director of the Film Council of America, in a memorial to the late C. R. Reagan, former vice-chairman of the United States Film Committee for the United Nations, wrote:

The newspaper, the radio, the 35mm films were, he felt, all Big Business dominated. But the larger interests had thus far not bothered the informational and educational film. Its possibilities as a medium of communication of important ideas were relatively untouched. If people in communities all over America could get together and learn to evaluate and use more effectively films as aids in the acquisition of new skills, new understandings, new attitudes, they could, he was certain, ultimately exercise real control over the content of this medium. . . . He believed in people. He believed in films—not as ends in themselves, but as enormously useful tools in helping people to help themselves.⁹

⁹ Glenn Burch, "Films and People: the Faith of C. R. Reagan," *Educational Screen*, Vol. XXVII (December 1948), p. 489.

"The lubricant of society is justice; for the very least that must be given to men, if they are to live together, is that which is their own" they "do not need riches for human living; they simply cannot get along without friendship and law."¹⁰ When these principles take root in the hearts of men we can hope "to train the world, and first of all ourselves, in the open-mindedness and the appreciation of qualities and customs different from our own."¹¹ Now and then there seems to be evidence that this is happening. Witness the opposing reaction to Julian Huxley's report on UNESCO, Its Purpose and Philosophy, in which he contended that UNESCO needs a controlling philosophy and particularly his own. At the Mexico City meeting of UNESCO, in 1947, Jacques Maritain maintained that men "cannot and will not come to an agreement on speculative grounds. Neither can we look for it in the affirmation of one and the same concept in men, of man's knowledge, or of the world." Recently, Doctor Huxley seemed to have accepted M. Maritain's argument when he offered the suggestion that "the underlying idea behind UNESCO's activities can best be expressed in the five words: 'The Advance of World Civilization'; that UNESCO "has begun to glimpse the way toward a central unifying concept, or to use Mr. Maritain's phrase, a central principle of practical action." When Julian Huxley and Jacques Maritain find common ground for agreement there flickers the hope that Nations may become united.

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So Shall You Reap

By HELEN WILLIAMS

IF WE permit a scoffing at the law of the land and a belief that the moral code is out-dated, we shall, without question, reap a harvest that will be both ugly and degrading. Healthy criticism and changes, when there is room for improvement, we can have, but the fundamentals of good moral conduct are unchangeable. How can we hope to instill a healthy regard for the statutes (and, incidentally the Ten Commandments), if public officials, facing criminal and, especially, sex delinquency problems in their communities, shrug them off with the callous remark that since "everyone is doing it," why single out certain individuals for prosecution? If educators and, sometimes, alas! those engaged in religious work become apologists for the unmoral atheism of communism; if law-enforcement officials take the stand that because everyone is doing it, the moral code should be revised and modernized; if those of us, who go to church and worship God, do not combat the forces of evil with more than a barrage of condemning resolutions and study-conferences, there is going to come a time when we find ourselves in the tragic position of Nero who blithely fiddled while Rome burned at his feet!

Dr. Kinsey, Indiana university professor who wrote the voluminous book, *Sexual Behavior in the Human Male*, (which caused a mild furor in this nation not too long ago), had the temerity recently to ask for a program of leniency against the sex offender especially.¹ He listed among laws which have only the object of "preserving customs" those dealing with various morals offenses such as bigamy, prostitution, adultery, etc., suggesting their repeal which, however, he lamented, could hardly be accomplished in his lifetime!

Dr. Kinsey can dig into the animal instincts of man and come forth with endless statistics to prove that we are, in general, morally lax, but he cannot satisfactorily answer for Christians, I am sure, what we are to do with the Ten Command-

¹ Associated Press, May 7, 1949.

ments if we wipe from the statute books all laws dealing with indecency!

Unfortunately, Dr. Kinsey's attitude is reflected in the general trend in too many communities, too many homes and too many organizations. Religion should be brought up to date, they cry, and, pending its rejuvenation, why bother about infractions against the laws of an outmoded institution!

All the blame cannot be projected back on a bad home, a poor community environment or a lack of juvenile understanding; these are convenient coveralls for delinquency and for the inability of official America to deal with its problems. The finest professional men and women have come from disreputable backgrounds; Abe Lincoln rose from a log cabin and no formal schooling to the fame of the White House. Dr. Kinsey, and those like him, set up their questionable standards not for the men and women on the wrong side of the tracks, but for humanity in general. True, there is a happy medium between brutal punishment and maudlin tolerance, but official America in general has not yet found that proving ground!

Lest I be accused of ignorance, let me say that I often beat my hands against the walls of unmoral bigotry, rural especially, of official laxity and of a thing people like to call tolerance. Working in the criminal rehabilitation field, I very recently covered an area of nine counties in a state, often held up as an example in that particular field of the social sciences. The territory was largely rural and the attitudes I encountered on the part of law-enforcement officials and welfare workers were deplorable. They were not inexperienced, uneducated men and women, let me state first of all. Some, to be sure had been elected or appointed because of political influence; but a good share of them held one or two university degrees, had been in welfare work or the rehabilitation field for many years and held a good rating in their particular professions!

One district attorney, for instance, bluntly informed me that to prosecute a farmer was impossible in his county. It might mean a loss of crops. My suggestion that such loss might be a deterrent to further sex misconduct went for naught and he is still probably going his merry way in that area.

More than one judge and district attorney blandly informed me that since all individuals practiced adultery, what was to

be gained by prosecution of a few? One district attorney grew dramatic and, closing his office door to shut out his secretary, suggested we talk the matter over as "man and woman" . . . and didn't I frankly believe the law making adultery, and its lesser sex offenses, crimes, should be repealed? While assuring him I did not, soberly asked him what he would propose doing with the Ten Commandments, after the repeal of the morals statutes. He looked down his nose at me, much as if he pitied me for my old-fashioned ideas!

The war has been to blame for some of the lowering of moral standards; the undesirable movies and questionable novels of today have added fuel to the fire. A recent murder case, in a large midwestern city, which also involved many other offenses including sex delinquencies, was made the center of a maudlin newspaper sob-story that was nauseating. This same case, submitted to a vote in the social science classes in local high schools, brought in an overwhelming vote for complete dismissal of all charges against the defendant. Organizations, some of them professing to be civic and religious groups, have dared to raise a huge defense fund to pay his attorneys, proving Dr. Kinsey's statements have not fallen upon deaf ears! True, we may not agree with the old concept of the whipping post and Scarlet Letter, but neither should we condone crime and flaunting of the moral code which is one of the pillars of our religious institutions.

Dr. Kinsey and other educators like him cannot help but instill in their university students an ugly concept that will warp their future lives and, it is to be recalled those students are going forth to be the social workers, judges, and educators of tomorrow. It is all very well to crawl across the tracks and, self-righteously, try to clean up the slum area, providing adequate training and recreation for those who have less opportunities than we have. But our work will be for naught and we shall accomplish nothing whatsoever, until we clean up our colleges, our welfare agencies and our courts, and make them supremely conscious of the fact that America still is, strictly speaking, a moral and religious nation, believing in the Ten Commandments which are, after all, the basis of our entire common law. If we capitulate to the old attitude that, because

everyone is doing it, it is perfectly acceptable, we are adopting the code of the gutter and we cannot hope to instill a healthy regard for the law in either the present generation or the young people growing up to take over the educational and civic organizations of the future.

The Child Center of the Department of Psychology and Psychiatry of the Catholic University of America has announced two fellowships in child psychiatry for physicians who have completed one year of internship and a year of supervised psychiatric training. The grants amount to \$2,400 for eleven months and \$1,600 for eight months.

Sister Mary James Ann, B.V.M., has had a painting accepted for the Six-State Annual Exhibit at the Joslyn Memorial Art Museum in Omaha, Neb. It is titled "Mississippi River Mood." She is an art instructor in Clarke College, Dubuque.

The Catholic University Research Abstracts*

Provisions for Low-Ability Pupils in Catholic High Schools

By LOUIS J. FAERBER, S.M., PH.D.

This study undertook to investigate the extent to which low-ability pupils are being provided for in the four-year Catholic high schools of the country and to show how adequate provisions *can* be made for these pupils by pointing out what a limited number of Catholic high schools are doing in this regard. The work concludes with a body of suggested solutions or recommendations to school administrators for bettering the lot of slow learners in Catholic high schools.

It was found that the majority of Catholic high schools (52 per cent) do not extend the same privileges of admission to low-ability pupils as they accord pupils of higher mental endowment. Of the remaining 48 per cent of the schools which do admit low-ability pupils, only 27 per cent (135 out of 507) show themselves making adequate or nearly adequate provisions for them. It was further discovered that the holding power of these schools appears to be directly proportional to the extent to which appropriate provisions are made for the lower end of the curve of I.Q. distribution. Thus, schools which make adequate provisions for slow learners proved to average a mortality rate of only 18.3 per cent against a mortality rate of 36.4 per cent by schools with inadequate provisions.

Most outstanding of the provisions for slow learners made by a selected number of apparently successful schools are in the fields of (1) guidance, (2) homogeneous grouping, (3) teacher personnel, (4) co-curricular activities, and (5) curriculum.

Among other points which receive special emphasis in the concluding chapter are the following: (1) No secondary school principal can consider his administration duties fulfilled who does not study the problem of slow learner in his own school.

*A limited number of these published doctoral dissertations is available in the office of the Catholic University Press, Administration Building, The Catholic University of America, Washington 17, D.C.

(2) The problem of making suitable provisions for him cannot be solved merely by "watering down" the traditional academic courses. (3) to do an adequate job with the slow-learning pupil, it is necessary to discover the special aptitudes which he does have, and to capitalize on these capacities particularly through suitable curriculum offerings. (4) In the learning process, the low-ability pupil depends more on manipulative exercises and sensory experiences than does his more highly gifted companion. This requires that an appropriate adaptation of instructional methods be made. (5) The curriculum for these pupils should be of a terminal nature which aims to promote the greatest growth of which the individual is capable for purposes of life adjustment.

Teacher Qualifications and Quality of Instruction In A Selected Group of Catholic Secondary Schools

By REV. LAURENCE J. O'CONNELL, PH.D.

In recent years an increasing number of Catholic secondary schools have affiliated themselves with the regional accrediting agencies. This study is concerned with seventy-seven of these schools accredited to the Middle States Association of Colleges and Secondary Schools and appraised by use of the Evaluative Criteria. The purpose has been to determine the strengths and weaknesses of these schools, in relation to all other accredited schools in the area, with reference to the qualifications of teachers and the quality of instruction and outcomes. An effort has also been made to determine the extent to which superior qualifications of teachers are associated with superiority in instruction and outcomes.

The study has shown that the seventy-seven schools, as a group, were rated as average or superior on all the twenty-seven items studied. The qualitative reports of the chairmen of the visiting committees were also generally favorable. The amount of school experience and of professional preparation of teachers were found to have a significant relationship to quality of instruction. Moreover, teachers with a Master's or Doctor's degree were rated considerably higher than teachers with a Bachelor's degree, or with no degree. The amount of subject-matter preparation in English courses was found to be significantly related

to the quality of instruction in English, although the same relationship was not evident with regard to preparation in foreign languages, social studies, or mathematics. The amount of teacher load was not found to be at all related to the quality of instruction.

The History of Schools for Negroes in the District of Columbia, 1807-1947

By LILLIAN GERTRUDE DABNEY, PH.D.

The history of schools for Negroes in the District of Columbia divides itself into three periods: (1) the Pre-Civil War Period, 1807-61; (2) the Philanthropic Period, 1861-72; and (3) the period 1872-1947 within which the public schools came into existence. Distinctive characteristics of schools in each period are discernible.

The Pre-Civil War Period, 1807 (The Date of the establishment of the first colored school) to 1861, was the period of the private pay school for free Negroes who were considered extra-legal in matters concerning public education until 1862 in the District of Columbia, a slave community. Children and adults received needed training in the three R's in day, night, and Sabbath or Sunday schools.

After the beginning of the Civil War in 1861 and the freeing of the slaves in the District in 1862, philanthropic agencies, associations and individuals, northern and local, white and colored and the Federal Government through the Freedmen's Bureau, together with private and parochial agencies participated in a concerted effort to bring education and material relief to Negroes for the mutual benefit of the whole community.

Within the period 1872-1947 the separate free public school, including elementary, secondary, and higher levels, for Negroes in the District arose, developed and became dominant. The legal basis of the separate colored public school remains to be determined in court because the language of the congressional enactments of 1862, making the first provisions for public schools for colored pupils, lends itself to equivocal interpretation.

The belief that the rise and development of schools for colored people was due in large degree to the efforts and initiative of Negroes themselves was substantiated. In the Pre-Civil War Period they took the initiative and bore the major responsibility for organizing schools. During the Philanthropic Period they also were active in their own behalf. With the organization of public schools. Negroes have been placed in teaching, supervisory, and administrative positions. Today they share some responsibility, too, in the general administration of the entire public school system, including white and colored schools. In no period have the schools been adequate in size to accommodate all school-age colored children.

Brother Bernard Weppelmann, who celebrated the 75th anniversary of his first religious profession last year, has died at the Marianist Preparatory School at the age of 92. He taught in schools in Cincinnati, Dayton, Pittsburgh, New York, Rochester, St. Louis, Cleveland and Washington.

College and Secondary School Notes

University's Responsibility in Training Teachers Cited in Addresses at Symposium

The greatest task of the Catholic university today "is to keep before the minds of its students, especially the future teachers, the Catholic conception of humanity," Msgr. Frederick G. Hochwalt, director of the Education Department, National Catholic Welfare Conference declared at an educational symposium sponsored by DePaul University in Chicago.

"In an era when society is being confounded with the state," Monsignor Hochwalt declared, "the Catholic university must demonstrate conclusively that in man there is a substantial union of body and soul, that he is at once a member of society and an individual."

Discussing "the responsibility of the university in the education of teachers," Monsignor Hochwalt pointed out that the teacher education program "must emphasize a universal conception of life that admits of a wide variety and differing manifestations of life, that are none the less complementary."

The Rev. Pius J. Barth, O.F.M., chairman of DePaul's department of education and moderator of the symposium panel, lauded the early work of "such high-minded and deeply spiritual men as St. Vincent de Paul," in striving for the education of the masses. Asserting that the preparation of teachers is a job of great magnitude, the Franciscan educator called for the aid and assistance of the community which the teacher will serve.

"The community must assist in the selection of persons fitted for teaching," he concluded, "and must assist the university in providing such in-service education for teachers as will keep them interested in the improvement of community living.

Another speaker, Dr. George N. Shuster, president of Hunter College, New York, called for a deepening understanding of the differentiation in education which "makes explicit that constant reverence for the individual person which is one whole side of the Christian faith."

As prime qualities of a "good" teacher, Dr. Schuster singled out "the development of a living and continuous interest in the subjects one will teach and in their bearing upon adjacent areas of thought and experience; experience gained through participation in practice-teaching systems which augment pedagogic theory; and, some sound training in the psychological science."

Dr. Harold C. Hunt, general superintendent of Chicago schools, stressed the necessity of an internship of practice teaching for the neophyte educator plus continued opportunities for in-service training of teachers "in order that they may be reawakened and challenged."

Project to Publish Works of Fathers to Continue Under Dr. Roy Deferrari

The projected 72-volume translation of the works of the Church Fathers, begun under the editorial direction of the late Dr. Ludwig Schopp in 1946, will be continued, it was announced by Dr. Roy J. Deferrari, secretary general of the Catholic University of America. The project's editorial board has chosen Dr. Deferrari as the new editorial director.

The new director stated that the number of scholars working on the project will be increased from the 85 that began working on it. Present plans call for publication of one volume every month, he said, adding that the next volume to be released will be St. Augustine's "City of God," which is expected to come off the presses within a month.

Before Dr. Schopp's death five volumes in the project had been published. Their publisher was the Cima Publishing Company in New York.

The members of the editorial board now are: Drs. Deferrari, Stephen Kuttner, Bernard M. Peebles and Martin R. P. McGuire, all of the Catholic University of America; the Revs. Rudolph Arbesmann, O.S.A., and Gerald G. Walsh, S.J., of Fordham University; the Rev. Wilfrid Parsons, S.J. of Georgetown University, and the Rev. Anselm Strittmatter, O.S.B., of St. Anselm's Priory, Washington.

Augustinians Get 550-Acre Tract for Seminary

With the acquisition of a 550-acre tract containing a mile-and-a-quarter frontage on Lake Michigan near Saugatuck, Mich., the Augustinian Fathers plan to open this month a mid-western preparatory seminary, it has been announced in Detroit by the Very Rev. Charles J. Melchior, O.S.A., provincial of the Augustinian's Mother of Good Counsel Province.

Father Melchior said it is expected that the new seminary's first class will number between 50 and 60 students. He added that the Augustinians' present facilities at Oconomowoc, Wis., will now be used as a novitiate house. The newly acquired tract was the D. E. Felt estate, Shore Acres, and contains 189 acres of virgin timber, a 50-acre orchard and 40 acres of farm land, while its buildings include a 25-room main house, a large garage and half dozen service buildings.

U.N. Language Expert to Head New Georgetown Institute

An Institute of Languages and Linguistics will be opened at Georgetown University this year as a part of the university's School of Foreign Service, it has been announced. Director will be Col. Leon E. Dostert, who set up the system of simultaneous interpretation used at the United Nations.

According to the Rev. Edmund A. Walsh, S.J., regent of the School of Foreign Service, the institute will be the only one of its kind at an American university. The only school like it, he said, is the School for Interpreters at Geneva, Switzerland.

Instruction will be offered at first in some 17 languages, and eventually in about 30. A division of linguistics will conduct research in contemporary terminology in specialized fields of international importance and students will be trained in simultaneous interpretation.

Father Roy, Former University President, Dies

A Mass for Rev. P. A. Roy, S.J., a former president of Loyola University of the South, New Orleans was offered July 4 by the Rev. Thomas J. Shields, S.J., president of the university, in Holy Name of Jesus Church adjoining the campus.

Father Roy died (July 1) in West Palm Beach, Fla. of a long illness. Burial took place in the community cemetery at Spring Hill College, Ala., the Rev. Louis J. Mulry, S.J., pastor of the Church of the Immaculate Conception, New Orleans, said the funeral Mass.

Father Roy was born in New Orleans 60 years ago. He was graduated from Immaculate Conception College, New Orleans, forerunner of Loyola University of the South, served as principal of Jesuit High School, and from 1939 to 1945 as president of Loyola.

In World War II, while president of Loyola, Father Roy was appointed by President Roosevelt to the board of visitors of the United States Naval Academy. Among offices he held in educational organizations were: vice-president of the Association of American Colleges, a director of the National Catholic Educational Association, and subsequently president of the association's college and university department.

He became assistant pastor of St. Ann's Church, West Palm Beach soon after completing his term as president of Loyola.

First Honorary Degrees Mark School's Semi-Centennial

Five honorary degrees, awarded in connection with the semi-centennial celebration of St. Norbert College, West DePerre, Wis., were said to be the first such honors granted in the history of the institution, now marking the 50th anniversary of its founding. The college is conducted by the Premonstratensian Fathers, also known as the Norbertine Fathers.

Those receiving honorary degrees were Msgr. Fulton J. Sheen of the Catholic University of America; the Rev. James B. Macelwane, S.J., dean of the St. Louis University Institute of Technology; Helen Constance White of Madison, Wis., educator and author, and John J. Raskob and Frank J. Sensenbrenner, industrialists.

Booklet on Teacher Education

A booklet titled "The Education of Sister Lucy," containing five addresses delivered at the National Catholic Educational Association convention held in April in Philadelphia, is now

published, it has been announced by Sister M. Madeleva, president of St. Mary's College, Holy Cross, Ind. The addresses were delivered at a teacher-education section of the convention and discuss the preparation of young Religious for their professional duties as future teachers.

Second Annual Sinsinawa Secondary Principals' Workshop

The principals of the SINSINAWA SECONDARY SCHOOLS of the United States held their SECOND ANNUAL CURRICULUM WORKSHOP at Cathedral High School, Sioux Falls, South Dakota, from June 30 to July 6.

Principals from Anaconda, Mont., Bloomington, Chicago, Freeport, and River Forest, Illinois, Cheyenne, Wyo., Faribault, Minn., Imogene and Rockwell, Iowa, Madison, Milwaukee, and Sinsinawa, Wis., Mobile, Ala., Oklahoma City, Okla., Omaha, Neb. and Washington, D.C. were in attendance and worked not only on the general problems confronting the modern secondary school, but did special work in curriculum study and construction.

Sister M. Irene, O.P., is Principal of Cathedral High School and entertained the principals and Sister Mary Xavier, O.P. is Supervisor of the Secondary Schools of the Community.

Other Items of Interest

St. Anthony-on-Hudson, the Eastern major seminary of the Friars Minor Conventual, is now permanently affiliated with the Catholic University of America, of Washington, it has been announced. Negotiations toward the affiliation were begun five years ago.

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A new building now under construction on the campus of the Catholic University of America will be named in honor of Bishop Thomas J. Shahan, who was rector of the university from 1909 to 1927. The building will house the National Catholic School of Social Service, which became a part of the university last year.

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Plans for a \$500,000 addition to the Marquette University medical school to house new research laboratories and an expanded medical library were announced. The construction will be financed partly under a grant from the estate of Dr. Eben J. Carey, former dean of the school.

New Appointments

Dr. Brendan F. Brown was named dean of the Law School of the Catholic University of America effective immediately, Rt. Rev. Msgr. P. J. McCormick, rector of the University, announced. Dr. Brown fills the vacancy made by the resignation of Very Rev. Robert J. White who retired in June 1948 because of ill health. Dr. Brown has been identified with Catholic University's Law School faculty since 1926. His law studies were pursued at Catholic University, Oxford University and Harvard University.

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The Rev. Juvenal Lalor, O.F.M., 38, head of the Department of Philosophy, at St. Bonaventure College for the past three years, has been named the twelfth president of the college. He succeeds the Very Rev. Thomas Plassmann, O.F.M., president since 1920, who was named provincial of the Holy Name province of the Franciscans.

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The Rev. Lawrence C. Gorman, former president of Georgetown University, Washington, has been appointed treasurer of Woodstock College, Md., it has been announced by the Very Rev. David Nugent, S.J., Provincial of the Jesuits' Maryland Province.

It also was announced that the Rev. Wilfrid Parsons, who has been stationed at the graduate school at the Catholic University of America has been appointed as librarian of Georgetown University.

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A veteran of the North Africa and China campaigns and once physician to Mme. Chiang Kai-shek, Dr. Melvin A. Casberg, has been appointed dean of the St. Louis University School of

Medicine, the Very Rev. Paul C. Reinert, S.J. president has announced.

Doctor Casberg, who succeeds the Rev. Alphonse H. Schwitalla, S.J., is at present serving as lieutenant colonel in the office of the Surgeon General of the Army and will be released to take over the St. Louis University post on August 1. Father Schwitalla resigned last December because of ill health.

* * * *

Four new vice presidential positions have been established at the University of Notre Dame, it has been announced by the Rev. Thomas Steiner, C.S.C., provincial of the Holy Cross Fathers, who administers the institution. Previously one vice president served the institution.

The vice presidents are the Revs. Theodore M. Hesburgh, C.S.C., executive vice president; John H. Murphy, C.S.C., vice president in charge of public relations; Howard Kenna, C.S.C., vice president in charge of academic affairs; John J. Burke, C.S.C., vice president in charge of business affairs, and Joseph A. Kehoe, C.S.C., vice president in charge of student welfare.

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Dr. James M. Eagan, who has served as religious affairs officer in Bavaria for the U.S. Military Government for the last four years, has left for the United States to become dean of the Lewis College of Science and Technology, a Catholic institution at Lockport, Ill.

* * * *

Appointment of the Rev. John J. Lane, C.S.C., as president of King's College, Wilkes Barre, Pa. to succeed the Very Rev. James W. Connerton, C.S.C., who held the college post in addition to his duties as vice provincial of the Eastern Vice-Province of the Holy Cross Fathers, has been announced.

Elementary School Notes

Catholic University Offers Special Training For Teachers Of The Deaf

Continuing the program inaugurated in July 1948, the Catholic University of America conducted during the past summer, a six-week Institute for educators of the deaf.

The program at the University is the fulfillment of a proposal made at the National Catholic Educational Association Convention in Boston, April 1947, to provide systematic and competent specialized training for those who work with deaf children, particularly under Catholic auspices. The summer of 1948 saw the initiation of the Institute for the Preparation of Teachers for the Deaf and Hard of Hearing under the direction of Reverend Francis T. Williams, C.S.V.

According to present plans, students enrolled in the Institute may complete the program of training in a period of two summers. Facilities for the Practicum are available in schools for the deaf throughout the United States, and arrangements for such field work are made by the Director of the Institute.

Pupils Win Fight For New Building

A twelve-room elementary school with auditorium and gymnasium is under construction in Sudbury, Massachusetts, because the children convinced the citizens of the town it was needed.

Pupils in the intermediate grades conducted an organized program to inaugurate the project and offered their free services as baby sitters. As a result of their efforts, the town authorized the building of the new plant which is to be completed by the end of 1949, barring unforeseen circumstances.

Education Progresses In Egypt

Although Egypt has a high percentage of illiteracy, it has made notable progress during recent years in expanding and improving its educational system according to the report, "A

Hundred Years of Education in Egypt," released in 1948 by the Government Press in Cairo.

As soon as Egypt was declared an independent sovereign state in 1922, it developed a new constitution an article of which made elementary education compulsory for all children, at least in principle. A program of educational expansion launched in 1925 provided for the establishment of new training colleges for elementary teachers, and the offering of emergency training courses. At that time 762 elementary schools were opened. Each year thereafter, 200 additional elementary schools were begun until 1934 when lack of funds definitely hampered this progress.

Unfortunately, the program did not offer needed changes in the nature and scope of general education for the masses. The elementary schools which served most of the school children gave little more than basic instruction in the three R's, the Koran, and the moral virtues.

In a report on the "Development in General Education in Egypt during the School Year 1947-1948," the Egyptian Ministry of Education laid down a system for reconstructing general education on a basis that will ensure equality of educational opportunity for all children between ages of six to seventeen, as well as a curriculum designed to equip children for a life career.

Korea Increases Opportunities For Education Under USAMG

Since 1944 when elementary-school enrollment statistics under the Japanese showed 1,542,645 Korean children in school, attendance has increased to 2,224,113. However, this latest figure represents less than two-thirds of the total number eligible.

Korean school teachers numbering 13,782 at the time the Japanese released their statistics, had increased to 34,757 by March 1948. Training teachers proved to be a difficult task. Most of them were products of the Japanese system, and facilities were limited. But in-service workshops have proved effective as an answer to the problem.

Housing was an added complication. The lack of building

materials made it impossible to construct even a modicum of the school building needed, yet the number of schools has increased from 2,694 under the Japanese, to 3,442 under the American Military Government.

Study Provides Further Data On Individual Differences In Arithmetic

That so-called "good" achievers differ from "poor" achievers in their methods of attacking examples in arithmetic was revealed through an experiment conducted with sixth-grade pupils attending the Campus School of Eau Claire State Teachers College, Wisconsin.

The range of errors for good achievers in the subtraction of fractions (the type of examples used in the experiment) was one to three, and for poor achievers nine to fifteen. Examples involving subtraction of mixed numbers, and borrowing seem to have been the most difficult for both good and poor achievers. The percentage of errors corrected from day to day was consistently higher for good than for poor achievers.

Analysis of comments made by good and poor achievers during their study of their own mistakes shows that the good achievers exhibited greater evidence of insight, of more reasoning in their attempts to locate errors, and displayed greater ingenuity in checking examples to eliminate errors than the poor achievers.

Educators Propose Device For Measuring Emotional Atmosphere In Classrooms

Recently described in the JOURNAL OF EXPERIMENTAL EDUCATION is a technique for the measurement of social-emotional atmosphere in the classroom.

Based on the assumption that the teacher's behavior is the most important single feature in creating atmosphere in the classroom, and that the teacher's verbal pattern is a representative sample of her total behavior, the technique attempts to ascertain the social-emotional climate in classrooms by categorizing teacher's statements contained in scripts from sound records of class sessions.

Within the limits of personality variations, the atmosphere or climate index seems to give a consistent pattern of verbal behavior for a given teacher from day to day.

Parents Disclose Facts On Use Of Television

Over ninety-four per cent of children ten years or older in Chicago view television for more than three hours per day, according to a survey of more than 500 Chicago homes which own television sets. Sixty-nine per cent of the parents declared their children still devoted the same amount of time to homework, while twenty-eight per cent indicated that they spent less time. Three per cent said they spent more time in this type of activity. Parents pointed out however, in seventy-two per cent of the replies received in this survey, that their children's teachers had never recommended a television show.

UNESCO Backs Mass Education Movement In China

UNESCO recently began work on a so-called Fundamental Education experiment in which an animated cartoon specialist will attempt to combine the work of Chinese artists with Western techniques of animation. The organization is supporting the movement to produce sample films, filmstrips, charts, and other materials for the education of illiterates in China. First of the themes on which materials are being prepared for 1949 is "A Healthy Village." It is planned that the Mass Education Movement in China will provide a testing ground for all the teaching material produced.

Wildlife Federation Announces Poster Contest

Again this year the annual national Conservation Poster Contest will be sponsored by the National Wildlife Federation. The purpose of the contest is to develop nation-wide interest, particularly among young people, in the need of restoration and conservation of natural resources.

This contest is open to all students in the United States from the seventh through the twelfth grades in high schools, and will be divided into two groups with a separate prize for each. Group ONE will cover all contestants in the seventh, eighth

and ninth grades; the first prize in this category will be \$100.00. Group TWO will include high school grades through the senior year, with a prize goal of \$250.00.

The subject of the poster is: SOIL AND WATER—AND THEIR PRODUCTS. Entries may be based on a general theme of these basic natural resources, and may include Soil Use, Conservation Practices, Forestry, Wild Flowers, Plantlife, Animals, Birds, Fish, Water Resources, and Flood Control. A conservation slogan should appear on the poster with no other printed matter.

All entries must be sent to the National Wildlife Federation, Washington, D.C., by January 10, 1950.

Publication Expedites Selection Of Elementary School Magazines

A guide to magazine reading was recently compiled by the Curriculum Department of the Madison, Wisconsin, Public Schools, under the direction of the Magazine Committee, with Bernice E. Leary as Chairman.

It is entitled "Magazines for Elementary Grades" and deals specifically with the problem of the appeal of comics. Approximately 100 comic magazines are classified into four groups: Entertaining, Informational, Super-Thrilling, and Undesirable in this publication. A list of magazines recommended for elementary grades concludes the pamphlet. The price is 50 cents, with discount on quantity orders.

New Magazine Rivals ST. NICHOLAS

Collins Magazine for boys and girls, edited in London and printed in Canada, is now being published in an effort to present a children's magazine that will be equal in quality to the best adult magazines.

Each issue features a part of an illustrated serial, short stories, articles on how to make and to do things, books to be consulted and read, puzzles, letters, verses, cartoons, and illustrations. The magazine is designed for the reader who is eight years old and up. May Lamberton Becker, member of the American Advisory Committee, recommends it as closely approaching the

high standard set by *St. Nicholas Magazine*. Single numbers are 40 cents, while a year's subscription is \$4.50, and may be placed with the William Collins Sons and Company, 425 Fourth Avenue, New York City 16.

Recording Presents Evaluation Of Radio Programs

Reported in a recent issue of SOCIAL EDUCATION is a recording on children's radio fare. A special broadcast entitled "The Children's Hour—But Not for Children," which was made in Los Angeles in the early part of the year, has been recorded and copies are now available for \$5.00 each.

The program is documentary in form and is based on a survey of children's radio programs. Shortcomings of certain present-day radio offerings for children, together with some of the beneficial qualities of others are presented in such a way as to leave it to the individual listener to pass judgment.

Further details may be obtained by writing to the Radio Chairman, 882 Victoria Avenue, Los Angeles 5, California.

— NEWSBITS —

First among the public libraries to build a FM Station is the Free Public Library in Louisville, Kentucky. The 10-watt station will present programs produced for elementary and high schools by the University of Louisville and by adult education groups.

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UNESCO WORLD REVIEW reports that at the request of the Philippine Government, UNESCO has sent a team of educational experts to the Islands to make a three-month study of Philippine education. The group is headed by Dr. Floyd Reeves of the University of Chicago.

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The National PTA (now totalling 5,770,000 members) pledges itself to continue its fight against "undesirable" comics, but points out at the same time that some comic books are suitable for young readers.

News from the Field

Moral Issue In Federal School Aid Is Rights Of All Parents Vs. Statism, Archbishop Says

The moral issue in the Federal aid to education situation is "between the rights of parents—all parents—and the educational kidnapping of children for the growing statism of our country, placing them under an all-powerful and freedom-destroying educational association."

This declaration was made by Archbishop John T. McNicholas, of Cincinnati in a pastoral letter in Cincinnati. The Archbishop said that school aid legislation now before Congress should either be amended according to fundamental principles of justice or be defeated.

"It is the duty of the Federal, State and local governments to safeguard the rights of all parents to educate their children, by legislation which will be as fair as humanly possible to all groups regardless of creed, origin of blood, or color," he said.

Archbishop McNicholas pointed out that there is a genuine need for a fair Federal aid bill, and he said that the salaries of public school teachers, especially in poorer States, need "immediate emergency adjustment." But he recommended a plan of temporary aid until Federal lawmakers can judge the value or defects of school aid from Washington.

"The issue is basically a moral one. The rights of parents in education are completely ignored in these bills. Today Catholic parents will suffer this injustice, should the proposed legislation pass; tomorrow all other parents can be the victims of further injustice, as one violation of justice leads to another. The Congress today cannot begin to violate the rights of 10 or more million Catholic parents without doing further injustice to all parents, by usurping their rights to educate their children," the Archbishop said.

"The Congress should know that parents do not receive their rights to educate their children from the Federal Government, nor from the State government, nor from local authorities. Their rights come from nature and from God."

Christian Brothers' Conference

Present-day attacks on the Catholic educational system in the nation should incite Catholic educators to renewed efficiency and united action as a means of offering "invincible resistance to the 'powers of evil' that have sworn its downfall," Brother Benildus, F.S.C., president of St. Michael's College, Santa Fe, N. Mex. told 150 delegates at the 11th annual Christian Brothers Educational Association conference in Manhattan College, New York, in July.

The delegates came from the five provinces of the Christian Brothers in the United States for the four-day convention of panel discussion and plenary sessions devoted to broad principles, specific curricular and extracurricular problems of modern school life.

Delivering the presidential address, Brother Benildus cited as "recent trends against private and Catholic education" in this country the formation of groups for Church-state separation which regard Catholicism as the nation's greatest enemy; the report of the President's Commission on Higher Education which recommends denial of any form of Federal aid to private or Church-related colleges; the controversial Barden Bill pending in Congress, which deprives non-public schools of even welfare benefits; and recent litigation involving opposition to religious education, such as the Everson case in New Jersey, the McCollum case in Illinois, the Dakota anti-religious garb case and the Dixon case in New Mexico.

These "trends" Brother Benildus declared, show that Catholicism is holding firm to its principles.

"There might be reason to worry," he asserted, "if Catholic education enjoyed the full approval of all whom we know to be opposed to the things of God. It would be an indication that we had compromised on the eternal verities, as that could be the only price of approval."

"We must be vigilant, constantly on our guard, ever devoted to the interest of God and country, and tireless in our efforts to train our students to be understanding, law-abiding citizens who are well equipped to earn an honest livelihood. Our opponents may accuse us of everything else, but they should never

have cause to accuse us of lack of efficiency. The answer to our detractors should be quiet accomplishment."

Brother Benildus said that to meet "an organized, concerted plan of opposition to us," there should be a cooperative effort with the Education Department of the National Catholic Welfare Conference, the National Catholic Educational Association and education associations of other religious communities.

The diocesan school systems which are broadening the opportunities for religious education were hailed by Brother Benildus as a strengthening influence of Catholic education and he called upon the Christian Brothers to continue their "one hundred year record of close cooperation with the Bishops of the United States."

A message from Brother Athanase Emile, F.S.C., Superior General of the Christian Brothers in Rome, was read to the delegates. The message stated: "The topics laid down for discussion this year show that you work in close collaboration with the Hierarchy of your country and that you are well aware of the present needs of Catholic youth in our days of social strife and struggle for leadership. . . . Unless our students are thoroughly grounded in the fundamental principles of Christianity and democracy, unless their moral integrity and effective incorporation into the Mystical Body of Christ set them as living examples of regenerated men in a new social order, their verbal achievements will be of little avail. The outlines of your proceedings for this year show that this important point has not been overlooked."

Brother Alexis Victor, F.S.C., provincial of the Christian Brothers' New York Province, gave the address of welcome and Brother B. Thomas, F.S.C., president of Manhattan College, presided at the opening session.

The Rev. Brother Hugh Elzear, F.S.C., of St. Mary's College, Winona, Minn., was elected national president. The Rev. Brother Anastasius Benedict, Principal of Bishop Loughlin High School, Brooklyn, is the newly elected Vice President, while the Rev. Brother Dominic Augustine, of La Salle College, Philadelphia, was re-elected Secretary General. The Rev. Brother Benildus, President of St. Michael's College, Santa Fe, N.M., was appointed to the national executive committee as immediate past president.

Institute Of Immaculate Conception Marks 75th Year Of Sisterhood

The 75th anniversary of the Institute of the Immaculate Conception, one of the three communities of women founded in Louisiana, was celebrated at the motherhouse in New Orleans. With a few exceptions every member of the community attended. Archbishop Joseph F. Rummell of New Orleans presided.

Unable to obtain nuns to teach in the St. Philomina parochial school at Labadieville, La., in 1874, the Rev. Cyprian Venissat decided to found a community. Miss Elvina Vienne, a native of New Orleans, was invited by Father Venissat to open a boarding school at Labadieville, under his direction. She was assisted by two young women. One of these Miss Azalie Lambert, and Miss Vienne received the habit of the new community. While Father Venissat is called the founder of the Institute of the Immaculate Conception, Miss Vienne is known as the foundress.

There is a link between the present mother-general, Mother Philomina and Father Venissat, who was her pastor. He was to have instructed her in preparation for her first Holy Communion, but was fatally injured in a runaway in 1889 before it took place. He was 76 years old.

Two of the sisters who received the habit from Father Venissat are still living, stationed at the motherhouse, which was moved from Labadieville to New Orleans in 1915. They are Mother Bernadette, 90 years old, and Sister Gabriel, 82.

Recently a junior postulate was opened by the community. Three girls, who lived a community life at the motherhouse while attending classes in St. Vincent de Paul school, will receive the habits of novices August 9.

A distinctive part of the Immaculate Conception habit, which is black, is a blue sash which hangs in front.

Curriculum Workshop Advances Development Of Courses For Schools In Five Dioceses

The Curriculum Committee of the New York State Council of Catholic School Superintendents reopened the Curriculum Workshop at the Catholic Summer School, Cliff Haven, N.Y. The

members of the workshop, from eighteen different religious communities, devoted the time until August 6 constructing courses of study in science, health, safety, and physical education for the eight grades of the elementary schools in the dioceses of Albany, Buffalo, Ogdensburg, Rochester and Syracuse.

The content for these courses is drawn from the three-volume curriculum of Guiding Growth in Christian Social Living by Sister Mary Joan, O.P., Sister Mary Nona, O.P., and other members of the Commission on American Citizenship, published by the Catholic University, Washington, D.C.

This is the third year of a five-year plan to develop courses of study in all subjects for the Catholic elementary schools of the dioceses mentioned.

The project of course building was initiated by the Catholic School Superintendents at Stella Niagara, New York, mother-house of the Franciscan Sisters of Penance and Christian Charity, in 1947, when courses in religion for the grades were constructed. These courses were used in the schools for the first time during the school year of 1948-49.

The second curriculum workshop, which was devoted to working on the social studies, was held in Cliff Haven, New York, during the summer of 1948. These courses in social studies will be placed in the Catholic elementary schools in September, 1949.

The work of developing the courses is under the direction of a chairman for each grade. Periodic meetings of grade chairmen with the Central Committee are planned in order to insure the necessary correlation of science, health, and physical education with religion and social studies already developed. Further correlation of these subjects from grade to grade assures a well-integrated program in the content subjects.

World Congress Of Religious Instruction To Be Held In Rome In 1950; Wide U.S. Attendance Seen

Representatives of each of the 124 archdioceses and dioceses in the United States are being asked to attend an International Congress of Religious Instruction in Rome in October, 1950.

They will share with Catholics from all over the world their experiences in such work as released-time religious education, street-preaching, discussion clubs, training of lay teachers,

parent-educator programs, and correspondence courses. The Congress will be sponsored by the Sacred Congregation of the Council, which is the branch of the Roman Curia with jurisdiction over religion teaching, as a part of the Holy Year observance.

The collection of materials and direction of programs for the Congress in this country will be under the auspices of the Episcopal Committee of the Confraternity of Christian Doctrine, with the assistance of the Confraternity's National Center here.

In his letter announcing the world-wide gathering, which is expected to surpass in scope any Church educational conference held in recent decades, His Eminence Francis Cardinal Marmaggi, prefect of the Congregation of the Council, asked that preliminary meetings of a diocesan, regional or national character be held in 1949.

To be of greatest value, the Rome Congress should be thoroughly prepped on "the actual conditions of religious instruction which prevail in each region, and . . . the difficulties which pastors find in carrying out the teaching of Christian doctrine," Cardinal Marmaggi advised.

Regional meetings which will aim at satisfying this request will be held in ten ecclesiastical provinces of the United States this year. Confraternity of Christian Doctrine leaders from 61 dioceses will get together at those meetings. The provinces involved are Baltimore, Denver, New Orleans, Indianapolis, Milwaukee, Portland, Boston, San Antonio, Cincinnati and Philadelphia.

At each of the regional congresses a special session will be held in connection with the Rome event. Another special session will be held at the national meeting of diocesan Confraternity directors in Milwaukee in September. Reports of discussion of local problems and conclusions from each region are to be correlated by the National Center of the Confraternity for presentation in Rome.

The agenda of the Rome Congress will be built around these subjects:

Religious instruction in schools, including those of all levels and those under the supervision of the Church or state.

Organization and program of religious instruction on the diocesan level and in the parish Confraternity groups.

The preparation and training of teachers of religion in schools of every type and grade.

The official language of the Congress will be Latin. Supplementary languages will be Italian, French, English, German, Polish, Spanish and Portuguese. Summaries of texts, in Latin translations, will be distributed to all delegates.

Work To Tie In Social Teachings With Grade School Curriculum

Seeking to tie in Catholic social teaching with the course of study in the elementary grades, a committee of nun-teachers representing the Catholic school systems in Alabama, Georgia and Florida began its work in St. Augustine, Fla. The group, which met last summer to examine the curriculum for the first four grades, is scheduled to revise the course of study for grades five to eight.

The committee's plan of action is based on the curriculum, "Guiding Growth in Christian Social Living," published by the Commission on American Citizenship of the Catholic University of America. Dr. Thomas G. Foran, of the education department at Catholic University, is working with the committee.

— NEWS IN BRIEF —

Eugene J. Sheridan, 65, widely known Catholic laymen who died (July 2) at Fitkin Memorial Hospital in Neptune, N.J., was recognized nationally as the originator of the school boy patrol system and did much to alter the old-fashioned notions regarding truancy.

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At the invitation of Archbishop Moses E. Kiley of Milwaukee, more than 140 diocesan directors of the Confraternity of Christian Doctrine from the United States, Hawaii, Alaska and Puerto Rico will hold their thirteenth annual meeting in Milwaukee, from September 20 to 23, it has been announced at CCD headquarters in Washington. The four-day meeting will follow a regional CCD congress scheduled for nearby Madison, Wis., September 17 to 19, and will feature for the first time a special-

ized workshop day and a preliminary day of indoctrination for recently appointed directors.

The Chicago archdiocese has embarked on its largest building program in 15 years. Nearly 25 new schools and additions are being built, while new churches, hospitals, faculty houses and homes for the aged are either under way or in the blueprint stage.

Among the major projects are the \$6,000,000 skyscraper Mercy Hospital, and the \$5,750,000 Loyola University medical and dental building. Ground was broken recently for the \$1,250,000 Nazareth Academy in La Grange. Another high school, to cost \$2,000,000 was started in August by the Sisters of St. Casimir.

Beginning with its 1949-50 series, Topix the religion teaching aid in comic book format, will be published on a weekly basis for the nine months of the school year, according to the Rev. Louis A. Gales, president of the Catechetical Guild, publishers of the magazine.

Publication of the second fascicle, *A LEXICON OF ST. THOMAS AQUINAS*, by Dr. Roy J. Deferrari, Sister Inviolata Barry and Rev. Ignatius McGuiness, O.P., has just been announced by The Catholic University of America Press.

The third fascicle is now in press. The fourth and fifth fascicles are now ready for press and will appear within the next calendar year.

Dominicana, published by the Dominican Theological Students, Washington, D.C. recently said of this work: "Such a thorough study will without doubt prove of inestimable value to the cause of Thomism. Those who labored so carefully and so well in the production of this extensive work show a deep and genuine devotion to Truth."

A bill authorizing Michigan school boards to provide free bus transportation for parochial school children outside their

immediate districts has been signed into law by Governor G. Mennen Williams.

The bill, which amends an existing law, rectifies a situation in Port Huron where 23 pupils of St. Stephen's Catholic school had been refused free transportation into Port Huron because they lived outside the school district, even though public school pupils were being picked up along the same route. The measure passed the Michigan House 68 to 21 and the State Senate 26 to 0.

The New Mexico State School Superintendent has issued an official notice cutting off private and parochial schools from free book lists. He explained that he was acting in accordance with the decision in the Dixon case, which stated that free textbooks cannot be distributed to non-tax-supported schools.

At the same time, the superintendent, Charles Rose, said that he is holding in reserve a sum of money allotted by the state for books which would have gone to the nonpublic schools, as in former years. He explained that there is "always the possibility" that the Dixon case ruling may be reversed in a higher court.

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Bishop Russell J. McVinney of Providence, and honorary alumnus of Providence College, blessed and presided at the dedication of Albertus Magnus Hall, the college's new \$1,500,-000 science hall, on January 27, the Very Rev. Robert J. Slavin, O.P., president of the college, announced.

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Fontbonne College, St. Louis, Missouri, celebrated its 25th anniversary on Sunday, May 15. At the same time Mother Mary Marcella Casey, of the Sisters of St. Joseph of Carondelet, was installed as President of the college.

Book Reviews

LIFE AND EDUCATION IN EARLY SOCIETIES, by Thomas Woody.
New York: The Macmillan Company, 1949. Pp. xx+825.
\$7.50.

This large, interesting, and informative volume by Professor Woody of the University of Pennsylvania is a comprehensive treatment of the history of ancient life and education. Written particularly for teachers, and advanced undergraduate students it assumes that a clear understanding of modern educational problems is derived from a study of the origins of education. In view of this the author has discussed the central features of primitive society and the relation of physical education to them. He has shown how certain social groups effected social and educational changes, in transition from primitive life to early civilization; and has portrayed the evolution of the most advanced societies of the Mediterranean world together with their theories and practices in respect to the well-being of man.

Physical, moral, and intellectual education are treated by the author as they were practiced in ancient times, as integral parts of the education of the whole man. The term physical as used by him includes labor and play as well as systematic physical training. The patterns of mental and physical education are set within a framework of determining geographic, economic, religious, and political factors which enables the reader to discern how the life and education of ancient peoples mutually affected one another.

Education in early societies is traced from its preliterate origins through the early Oriental developments in Egypt, India, Babylonia, Israel, China, and through the Mediterranean cultures—Cretan, Spartan, Athenian, and Roman. The larger portion of the book perforce deals with Mediterranean cultures. The influence of Oriental and Mediterranean cultures on European institutions is at once apparent.

The economic environment in each culture is stressed. It is evident that the geography, agriculture, and commercial life have obviously conditioned each people. Politics and education are closely related because both, as Aristotle maintained, are considered aspects of the governmental function. The rela-

tionships of government to education are outlined as they were conceived by contemporaries and later defined by specialists in each culture.

The work is well documented and fully illustrated. An extensive bibliography is provided which should serve teacher and student well in the matter of reading sources.

FRANCIS P. CASSIDY

Department of Education,
The Catholic University.

GREGORIAN CHANT, VOLUME II: A study of Phraseological Rhythm, Psalmody, Form, and Aesthetics by Justine B. Ward. Washington, D.C.: The Catholic Education Press, 1949. \$3.00.

Directors of music, teachers, and liturgists will welcome this new volume which embodies the true spirit of Solesmes. The author, a pupil of Dom Mocquereau, spent twenty years under the guidance of this master of Chant. Her books evidence her competence as a guide to correct rendition and interpretation of Gregorian music.

The preceding volume "Music Fourth Year, Gregorian Chant" explained the elementary principles and provided simple practices intended for youth. This present volume, however, is definitely for adults and musical educators.

Part One deals with Phraseological Rhythm, that quest for unity common to all serious music. From the broad perspective of the composition as a whole, detail of interior structure are examined and evaluated:—the linking of words, incises, members; the function of dynamics and their contribution to unity in phrases of two, three, four, and more members.

Part Two studies Psalmody from the simpler to the more elaborate forms. It is clearly and competently handled.

Part Three presents Gregorian composition in its manifold aspects. The three Styles, syllabic, neumatic, and melismatic with the purpose of each type; the treatment of melodic accent with the exception to the law of accent and their causes; the forms of the phrase, type melodies, centonized compositions, tonic and cursive cadences, the use of themes recurring like leit-motifs, contrasts between modern and ancient systems of composition—all are clearly described and aptly illustrated.

Part Four deals superbly with Interpretation. Theoretic knowledge of the Chant is futile without artistic interpretation. This section deals with art; with expression, true and false. It signals common defects, suggests director's use of chironomy and other devices to secure true Chant qualities. Finally, there is a summarization of the evolution, mutilation, and a regeneration of Chant today.

The book is informative and practical. Every point of theory is demonstrated by an example from the *Liber Usualis*. Searching questions climax each chapter and epitomize the subject matter.

Gregorian Chant, Volume II is essential for teaching or appreciating the sublime mystical prayer of liturgical music.

SISTER M. AGNESINE, S.S.N.D.

Sisters College
Catholic University of America.

READING IN MODERN EDUCATION. Paul A. Witty. Boston: D. C. Heath and Co., 1949. Pp. vii+319. \$3.50.

As Professor of Education and Director of the Psycho-Educational Clinic at Northwestern University, Dr. Paul A. Witty is in a unique position to write with authority on the subject of Reading. In his university classes he enjoys personal contact with numerous teachers of reading and he works in the Clinic with children who have reading problems. His latest book, *Reading in Modern Education* is written primarily for reading teachers and clinicians. For the prospective teacher there is an overview of the developmental history of the reading problem. For the experienced teacher, there are some practical suggestions for developing language skills in reading throughout the elementary grades and high school years. For the Reading Clinician there are several case histories of boys and girls with reading difficulties.

Reading in Modern Education assumes there is a need for a developmental reading program throughout the elementary and secondary school. This assumption is not new to Dr. Witty. He echoed this precept in *Reading and the Educative Process* published in 1939. It may be said that this latest book supplements the previous volume by providing the teacher with further

techniques of vocabulary building, graded book lists and other source materials to fit the needs of pupils at various ages of intellectual and emotional development.

Dr. Witty's interest in the Army Program for illiterate and non-English speaking men led him to adapt the same principles and materials to building individual reading programs for the students of the Clinic at Northwestern University. The report of his results make his book as current as tomorrow's newspaper. If one has been reading the author's articles as they appear in the various educational periodicals, he will not find anything new in *Reading in Modern Education*. If, however, one desires an orderly discussion of modern thought on the subject of reading, then Dr. Witty's book belongs on his bookshelf.

JOSEPH A. SHEA.

Department of Education,
The Catholic University.

READ AND COMPREHEND. Pearle Knight and Arthur Traxler.
Boston: D. C. Heath and Co., 1949. Pp. x+298. \$2.20.

High school teachers who are interested in improving in their students, not only the ability to read, but also an interest in reading, should welcome this revised edition of "Read and Comprehend". Interesting, current, and challenging, the material should call forth a response from the students that will satisfy the purpose the authors had in revising the text.

Training in the techniques of reading and the use of the combined reading skills is thoroughly accomplished. The material, well organized into two main units, permits adaptation to any curriculum or locale. It includes suggestions for corrective and remedial work, as well as suggested activities for a course in developmental reading. Practical suggestions for individual remedial instruction for those who are greatly handicapped will be found most useful.

Part One is a unit devoted to "Extensive Reading" and proposes as its title the question, "Can You Wear Seven League Boots?" Creation of interest in reading is the unifying theme. The skills and their practical application are given careful consideration. Pertinent and challenging exercises devoted to the use of the dictionary are not neglected.

Part Two, containing stories and exercises which are answers to the introductory question "Can You Plough Deeply?" is entitled "Intensive Reading". Here, considerable thought is given to the *appreciation* of reading. Interpretation of poetry and of the more common figures of speech form a single chapter, introduced by the interesting interrogation, "Do You Believe All You Read?"

Although the authors feel that the primary purpose of this edition is to stimulate those pupils who have reading difficulties to improve their skills, the vocabulary, test exercises, and level of difficulty are sufficiently difficult to be considered practical for students of average reading ability. The hope expressed by the authors in the preface that "this revision meet, as nearly as possible in a single text, the reading needs of secondary school pupils" cannot fail to be realized.

SISTER AGNES CHRISTI, S.S.J.

Hallahan High School,
Philadelphia, Pa.

— BOOKS RECEIVED —

Educational

Adams, Fay and Others: *Teaching Children to Read*. New York: The Ronald Press Company. Pp. 525. Price, \$4.00.

Committee Study: *On Getting Into College*—A Study of Discrimination in College Admissions. Washington, D.C.: American Council on Education. Pp. 99. Price, \$1.00.

Deferrari, Roy J., Ph.D.: *Guidance in Catholic Colleges and Universities*. Washington, D.C.: The Catholic University of America Press. Pp. 303. Price, \$4.00.

Fife, Robert Herndon, Editor: *An Analytical Bibliography of Modern Language Teaching*, Vol. III, 1937-1942. New York: Columbia University Press. Pp. 549. Price, \$5.50.

Hogan, Peter E., S.S.J.: *The Catholic University of America—1896-1903*. (The Rectorship of Thomas J. Conaty.) Washington, D.C.: The Catholic University of America Press. Pp. 212. Price, \$3.00.

Latin-American Studies VI: *Political, Economic, and Social Problems of the Latin-American Nations of Southern South America*. Austin: The University of Texas Press. Pp. 107.

May, Mark A., Chairman: *Planning Films for Schools*. The Final Report of the Commission on Motion Pictures. Washington, D.C.: American Council on Education. Pp. 34. Price, \$50.

McKeough, Rev. Michael, J., O. Praem., Editor: *The Curriculum of the Catholic Secondary School*. Washington, D.C.: The Catholic University of America Press. Pp. 205. Price, \$3.50.

Mursell, James F.: *Developmental Teaching*. New York: McGraw-Hill Book Co. Pp. 374. Price, \$3.50.

Mursell, James F.: *Psychological Testing*. New York: Longmans, Green and Co. Pp. 488. Price, \$4.00.

National Society for the Study of Education: *Forty-Eighth Yearbook, Part I. Audio-Visual Materials of Instruction*. Chicago: The University of Chicago Press. Pp. 320. Price, \$2.75.

Occupational Outlook Handbook. Employment Information on Major Occupations for Use in Guidance. Washington, D.C.: U.S. DEPARTMENT OF LABOR. Pp. 453. Price, \$1.75.

Rasmussen, Carrie: *Speech Methods in the Elementary School*. New York: The Ronald Press Company. Pp. 340. Price, \$3.50.

Schorling, Raleigh: *Student Teaching*. New York: McGraw-Hill Book Company. Pp. 415. Price, \$3.75.

Staff of Reading Clinics: *Clinical Studies in Reading I*. Chicago: University of Chicago Press. Pp. 173. Price, \$3.50.

Ward, Leo R.: *Blueprint for a Catholic University*. St. Louis, Mo.: B. Herder Book Co. Pp. 402. Price, \$5.00.

Williams, Jesse Feiring, M.D., and Abernathy, Ruth, Ph.D.: *Health Education in Schools*. New York: The Ronald Press Company. Pp. 316. Price, \$3.50.

Winslow, Leo Loyal: *The Integrated School Art Program*. New York: McGraw-Hill Book Co. Pp. 422. Price, \$4.50.

Textbooks

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